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74 HEAVEN OPEN,

TO

A L L M E N:

OR, A

THEOLOGICAL TREATISE,

IN WHICH,

Without unsettling the Practice of Religion,

IS SOLIDLY PROV'D,

By *SCRIPTURE* and *REASON*,

That ALL MEN shall be *SAVED*,

OR,

Made *FINALLY* HAPPY.



L O N D O N:

Printed for JACOB ROBINSON, at the *Golden-Lion*, in
Ludgate-Street. M,DCC,XLIII.

[Price Two Shillings.]

THE NEW YORK

TO

A. L. M. E. N.

OF A.

THEOLOGICAL TRACTS

IN WHICH

Without neglecting the rights of Religion

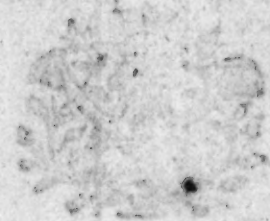


BY JACOB ROBINSON

THE NEW YORK

OR

MADE FINALLY HAPPY.



L O W D O W

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American Bible Society, No. 10, Nassau Street, New York.

[Price Two Shillings]

ADVERTISEMENT.

IT will be observed, that this Treatise steps into the World in the same Spirit, the same plain disinterested Manner, in which it was conceived, and written; without the Support of a Patron, either *Right Honourable*, or *Right Reverend*; without any *lucrative Dedication*; and even without a Name.

It is to be wish'd that fewer Books stood in Need of those Aids toward their Recommendation to the Publick; and that More carried with them an intrinsic Worth, beyond the Necessity of Ornaments that conduce so little to the Satisfaction, or Edification of the Reader.

Whether this short Essay, on so interesting a Subject, be of the last Sort,

is left, unadorned as It is, to the Judgment of All concern'd in It; — That is, of All Mankind.

What is chiefly thought fit to premise, is, that, for this consolatory System, the World is obliged to an eminently pious, learned, and dignified *Divine*, from among whose Papers the Manuscript was obtain'd. That desirable Piece not having been in a Language so generally understood, as the Use and Import of It seem'd to demand, the *Translator* Thereof hopes he may claim some Share in such an Acknowledgment from the Publick as may be found due for so valuable a Present to It, by making It appear in such *English* as, he thinks, the Author Himself would have done, if That had been It's original Dress.

How far that Endeavour has succeeded, the judicious Reader will discern better, because perhaps more impartially,

partially, than I can; and will pardon the Defects he may think to be such, for the Candour of the Design; for I cannot but persuade myself, that he would rather see such a Gift brought to the *Corban* from a very indifferent and unknown Hand, than that the Publick should be deprived of It.

It may be further said, that an Antidote could never be more seasonable than at this Juncture, when the Enthusiastick Rhapsodies of *Those* who call Themselves *Methodists*, scatter so universally the Poison of their Doctrines, and so influence the Minds of the Weak and Ignorant, as to lead Them to the Terrors of Despair, and a Gloominess of Soul; that deny Them the Comforts of this Life, and, what is infinitely more dreadful, the pleasing Hope of that Recompense of their Griefs They are to look for in the Next. Who sees not Libertinism and Superstition,
to

to be the fatal Rocks that encompass true Religion? The One, by the Affectation of Free-thinking, believes Nothing; The Other, by a blind Weakness, believes every Thing. Libertinism, to banish the Fears, and Doubts, that cruciate the most Obstinate, denies that there is a *God*: Superstition, to appease Terrors It likewise apprehends, suffers Itself to be deluded, either by It's own absurd Conceptions, or by the misguided Zeal (and too frequently the impious Designs) of Others, as often as they are offered to It.---- As it so visibly was the pious Intention of the learned Author to strengthen the human Mind against both those Extremes, the Translator joins his Wish, the Effect may be answerable.

THE



THE
DEDICATION.

*To all Men now upon Earth,
and who shall be so hereafter,
Salvation and Benediction,
in Almighty God, and in
his only Son, our Lord Je-
sus Christ.*

IT is for all of you in ge-
neral, *My much Ho-
nour'd Brethren in Je-
sus Christ,* and for every one of
you

viii *DEDICATION.*

you in particular, that I have written this little Treatise; that you may participate in the Consolation which the Father of Mercies has vouchsafed me in Reading the Holy Scriptures.

The common Opinion that determines the Fewness of the Elect, has, for many Ages, deeply affected all those who know the Importance of Salvation.

There are none whom Experience has not taught, that we all carry within Ourselves a corrupted Nature, which, in Spite of us, inclines us toward Things
our

DEDICATION. ix

our Spirits condemn. But tho' the Knowledge of that Corruption be a Benefit to us, It nevertheless throws into the Minds of all Men so great a Dread, that It hinders them to observe what, in Sacred Writ, ought to re-assure them.

This Treatise, in dissipating those vain Terrors which are only proper to nourish a servile Fear, and to lead Men to despair, has no other Aim than to re-inliven your Hopes, and to induce you, by knowing the Certainty of your Salvation, to multiply inward Peace, and that Grace which Jesus Christ, our

b

Re-

x *DEDICATION.*

Redeemer, has brought down to us from Heaven.

I have, a thousand and a thousand Times, fought the Means to reconcile the Idea which we have of the infinite Goodness, and of the infinite Mercy of God, with the commonly receiv'd Opinion concerning the Small Number of Those who are to be Sav'd. That Matter has been the Subject of my most frequent, and most serious Meditations; but having, no Way found any Thing but Impossibility, and nothing that, well examin'd, appear'd to be rational, I turn'd
to

DEDICATION. xi

to the other Hand, and settled on the System I here present to you; Which seem'd to me a Source of Comfort for all of us in general, and for every One of us in particular.

For who is the Man so rancour'd with Envy, or Jealousy, who wou'd be displeas'd, or rather not rejoic'd, that all Men, of whatever Degree, Country, or Condition, shou'd be Sav'd? Who can be dissatisfy'd, that God renders Heaven common to all Men, who are the Chief of his Works, and whom he has made Greater than all of Them together? My persuasion that

b 2

there

xii *DEDICATION.*

there cannot be any of that Character in the World, makes me presume there can be none who will not read this short Treatise with Joy, and Consolation. I dare even hope, that some of the eminently Learned will zealously take the Pains to more clearly explain, and enforce a Matter so worthy of their Pens; and to correct what I may not have properly digested, or but treated superficially.

I can protest before God, the Purity of my Intentions, in compiling this Work; but I cannot assure myself whether Ignorance, or Inadvertency may not have

DEDICATION. xiii

have led me to have said some Things improperly, or not so duly weigh'd as they ought to have been: I therefore refer myself in all to the Judgment of the Church, to whose Decisions I shall always pay a perfect Obedience, and an implicit Submission. We ought all, *My Honour'd Brethren*, to acknowledge, that Submission and Obedience to the Church, is one of the surest Means to direct our Steps in the Way we ought to follow, if we would obtain for Ourselves the Effect of that *Superabundant Grace* our Divine Saviour has brought down to us.-----To Him, for ever, be
Glory

xiv *DEDICATION.*

Glory and Honour ; and to us,
that Grace he has merited for
us ; to the End we may arrive
at that Felicity which he destines
for those he loves. These are
the Prayers of the most respect-
ful of all your Brethren,

Your most humble,

and most Obedient Servant.

The



T H E
P R E F A C E.



*T*is so long, since the Hypothesis that supposes the Damnation of the greatest Part of Mankind has been look'd on as a Point of orthodox Belief, even among Persons of the greatest Penetration, that it is not to be doubted but there are Many who will immediately conclude it a shocking Novelty, to bring It in Question. It is one of those Prejudices, which, being strengthen'd by long Habit, are not easy to overcome.
Be-

Because great, and pious Personages seem to have adopted that Opinion, one is insensibly accusom'd to receive for a reveal'd Truth, or for a Decision of the Church, That which has been but the Sentiment of some particular Men, whose Learning, and Piety have made them venerable; therefore, it will be no Surprize, if, on the first Aspect of the Title that stands at the Front of this Work, Some fill'd with Prepossessions concerning the great Number of the Damn'd, shou'd judge without further Examination, that a System which tends to prove that all Men in general shall enjoy, in Heaven, eternal Happiness, must be an unheard-of Paradox, the very Notion of which pronounces before-hand. It's Condemnation.

*It may be hop'd, there will also be found some more tractable, and who will
chuse*

chuse to suspend their Judgments, till they have maturely canvass'd the Arguments that support, and confirm the Certainty of the Hypothesis that has become the Subject of this Treatise. Indeed, to Demonstrate that All Men are Sav'd, is a new System; but It is supported by solid Proofs from the Holy Scriptures; and suggested by Reason Itself. If grave Authors, and great Saints, have appear'd to be of a contrary Opinion, their Authority ought not to be an absolute Reason to proscribe It, if it be confessed that They might be deceived.

The Author of this System has sufficiently explained himself, in his Epistle Dedicatory, on the Point of his Submission, and Obedience, to the Decisions of the Church. He embraces likewise with Respect, the Opinions of the Great Men who are regarded as

the Fathers, and Doctors of It, in what relates to the Verities that appertain to Faith; but he does not think he transgresses against the Veneration due to their Memory, by dissenting, in some particular Cases, from Them, and on which the Church has not yet declar'd her positive Judgment. The Diversity of Explications They have so differently given to many Places of the Scriptures, and which still want to be clear'd up to know the true Sense of them, makes it evident that all their Doctrines are not always Rules that must indispensibly be follow'd.

It is at present, Matter of Surprise that, in the fifth and sixth Ages of the Church, very holy Men wou'd make to Christians, a Point of Religion of an Error in Fact; such as to imagine that the Earth was bounded by the Extent of the Hemisphere known at that Time.
As

As in the Holy Scripture frequent Mention is made of the Limits, of the Ends, of the uttermost Parts of the Earth, it was inferr'd from thence, that it was to think contrary to Scripture, to apprehend that beyond the then known Hemisphere there was any Land or Country, inhabited by Mankind. Some Passages in St. Augustin make it appear that That Father of the Church did not believe that the Earth was peopled throughout all It's Circumference; and it is to be presum'd that the greatest Genius's of that Time even the most distinguish'd in the Church, were of that Opinion; seeing Pope Vigilius, by a Bull, or so lemn Constitution, declar'd all to be Hereticks, and Excommunicated, who shou'd say, or believe there were Antipodes. Several sovereign Pontiffs, after him, exhibited on the same Subject, Bulls of the like Tenour, till very near the Beginning of the fifteenth

Century, when the Discovery of a new World, and the Certainty that evinced It, silenced all those Anathemas.

If so many Pious Personages could be deceiv'd by too literal an Interpretation of some Terms in the Holy Scriptures, and in Things not above the Reach of human Capacity, They might well, in the same Manner, not rightly comprehend the true Sense of Texts from whence They inferr'd the Damnation of the greatest Part of Mankind; the Judgments of God, in that respect, being, as St. Paul says, incomprehensible: for who, adds that Apostle, hath known the mind of the Lord? Or who hath been his Counsellor? Rom. xi. 34.

If One wou'd Duly reflect on what precedes those Words, in the same
Chapter

Chapter of that Epistle of St Paul, there wou'd be more Reserve seen on the Opinion concerning the great Number of the Damn'd; and juster Conceptions of the Extent of the Mercy of God.

There is, in the Holy Scripture, a Multitude of Passages that are Paralogisms, and seeming Contradictions, which ought not to be taken literally, but want Explanation; and such certainly are those Places that may be pretended to oppose this present System. Besides, the Author does not take upon him to make It a Rule of Faith. The Readers are left to their own Judgments, whether this Hypothesis of the Salvation of All Men be as rational, and as well grounded, as That of the Damnation of the greatest Part of Them. At least, It is more conformable to the Idea we have of the infinite Goodness of a God infinitely merciful.

The

The Substance of This whole Treatise.

By which will be seen the Constant Opposition between Jesus Christ, the Mediator, who has reconcil'd Men to God, and Adam the Transgressor, who has plung'd all his Posterity in the Corruption of Sin.

ADAM

Adam, by his Sin, has been to all Men the Source of all Evil.

In *Adam*, all Men have sinn'd, except one; He who has not sinn'd in *Adam*, is *Jesus Christ*.

Adam, the Transgressor, has subjected all Men to two Sorts of Death, one real; the other mystical.

All Men are dead in *Adam*, of a mystical, or imputed Death. That is to say, without their personally consenting to the Sin that lost Them; because they are reputed to have consented to It in the Will of *Adam*, as the Progenitor of all Human Nature; and who has involv'd It in his Condemnation.

JESUS CHRIST

Jesus Christ, by our Redemption, is to all Men the Source of all Good.

In *Jesus Christ*, all Men have been justified except One. He who has not been justified in *Jesus Christ*, is Antichrist.

Jesus Christ, the Redeemer, has brought to all Men two Sorts of Life; One by the *Grace of Redemption*; and the other, by *Grace Superabundant*.

All Men are made alive in *Jesus Christ*, of a Lite mystical, or imputed. That is to say, without the Necessity of their personally consenting to the *Grace of their Redemption*; because they are reputed to have accepted It in the Will of *Jesus Christ* become Surety for all Mankind, and who has satisfy'd for All.

This

This is That which St. Paul shall prove to us in the following Part of this Work. It is desir'd of the Readers, that They will suspend their Judgments till They have entirely read It to the End; because, what They may find too weakly supported by proofs in one Place, They will see strengthen'd in Another. They are likewise desired to observe that they will find no scrupulous Adherence to the Niceties of Expression; but to the Examination of the Truth, with Candour, and Probity.

So, for Example, when it is said that "All Men, except One, have sinn'd in Adam", it is not meant to take from the Holy Virgin the Prerogative of her immaculate Conception; but that she had a necessity to partake of the Redemption, in Virtue of which she was freed from Original Sin. Moreover, this System is only for sound Minds;

Minds; for such as are not entirely devoted to the Spirit of Cavil, prompt to contradict, on all Occasions, and to gain-say in Things of the smallest Consideration.

It must be remember'd also that the Subject of this Work is not a singular Opinion, or Chance-Conjecture without Foundation; but a new System, which wants not It's Suitableness: so that to Judge of the Solidity of the Proofs adduced to support It, every one must consult his Reason, rather than the Prejudices imbib'd in the Schools. In Effect, the surest Way to Judge rightly of every Work that ought to be examin'd on the Principles of Faith, and the Light of Reason, is, to begin by laying aside all Prepossessions which may have been adopted; even Those which, so to speak, have been suck'd in with our Mother's Milk.

A Sum-



A
S U M M A R Y
O F T H E
A R T I C L E S
Which compose this TREATISE.

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HEAVEN



H E A V E N

OPEN TO

ALL MEN, &c.

ARTICLE I.

Are there Few who be Saved? Luke xiii. 23.



THE Miracles which God had wrought in Favour of the People of the Jews, and the Promises he had made to their Patriarchs to send them a Redeemer, who should deliver them from the Bondage of Sin, gave to all the Jews a great Confidence of their Salvation; and made them look on all the other Nations of the Earth as abandon'd to certain Reprobation. What the Prophets had written concerning the Calling of the Gentiles, did not dispossess them of the Presumption that those of the Race of *Abraham* should, at least, have a degree of Preference greatly exalted above other Nations; and there is Reason to think That

B

to

to be one of the principal Causes why they could not relish the Discourses of Jesus Christ, who, in all his Parables on the Kingdom of God, gave no Pre-eminence to the Jews above others. The Comparisons he made of the Kingdom of Heaven, sometimes to a Net cast into the Sea which gather'd of every kind; sometimes to a little Leaven which tempers the whole Mass; and other such Similitudes, made it enough understood by the more intelligent among them, that he figur'd under those Parables all the Extent of the Effects of the Redemption of Mankind: But that Idea was too much oppos'd to their Prejudices; it was, according to them, a Paradox that tended to pervert the People, and overturn the Law.

At the time when Jesus Christ taught those Maxims, one of those, who were present, put this Question to him, *Lord, are there few who be Sav'd?* Whether that Question was merely instigated by Curiosity, and had no other Motive than to induce our Saviour to explain himself more precisely on that Head; or whether it proceeded from the Surprise of him who propos'd it, to hear Doctrines contrary to Prepossessions spread through the whole Nation, Jesus Christ design'd not to answer him; but, addressing himself to those who heard him, he instructed them in the Necessity of striving to enter in at the strait Gate; of Uprightness of Heart; and of the Practice of Virtue; if they would attain to the same Happiness the Patriarchs, and Prophets, had merited by their Faith and Confidence in the Promises of God. He declar'd to them, at the same time, that those who did not enter at the strait Gate, would pretend in vain to that Happiness; and he moreover adds, that, from all Parts of the Earth, Men should come, and sit in the Kingdom of Heaven. *And they shall come from the East, and from the West, and from the North, and*

and from the South, and shall sit in the Kingdom of God.

And to make the Jews comprehend that he spoke not of their Nation only, many of whom were then dispers'd, and settled in divers Countries, he further adds, that those who have come the first to the Knowledge of God shall have no Preference to those who shall come the last. *And, behold! there are Last which shall be First; and there are First which shall be Last.* Likewise, to leave them no room to imagine, that the Time when all those People, from different Countries, should be admitted into the Kingdom of God, was then far off, or that it should not happen before they were converted, and brought to the Knowledge of God, Jesus Christ expresses himself, on that Occasion, in Terms of the greatest Energy, to mark that the Time of their Salvation was not to be long deferr'd. *Behold! there are, &c.* The Force of the Word, *Behold!* certainly specifies a Time present, or that soon should come to pass.

May it not be permitted to offer, here, an Observation to Christians, that, while they restrain yet more than the Jews, the Opinion concerning the few who shall be sav'd, they do not enough reflect on the most exalted Maxims of the Doctrine of Jesus Christ, and his Apostles? They scarce give any Attention to those which shew that our divine Saviour came to redeem all Men; that he died for all in general, and for every one in particular; but when they find, in Scripture, any Passages, which, in the Sense they give them, seem to authorize their Prejudices relating to the small Number to be sav'd, they zealously seize the Occasion, to infer from it the Damnation of almost all Human Nature. The frightful Picture of the rigorous Justice of a vengeful God, allwise ready to precipitate into Hell Men created to enjoy Heaven, would seem

to be thought a more fertile Subject for those whose Profession it is to teach others, to display their Eloquence on, than the amiable Portraiture of the infinite Goodness of a merciful God, and of the infinite Merits of the Sufferings which the Saviour of Men underwent, to deliver them all from Damnation.

It is certain that, of all the People in the Universe, there are none who consign so many to Damnation as those do who profess Christianity. The Knowledge of Jesus Christ, the Redeemer of Mankind, ought in the mean time to lead them to draw Consequences, from it, altogether contrary to such as reduce the infinite Price of the Blood of a God shed for all Men, for the Redemption of so small a Number as they would believe are sav'd; for, observe in what manner a Christian reasons, to infer his Conclusions upon the Question before us, *Are there few who be Sav'd?*

I. To be sav'd, says he, one must be instructed in, and believe the chief Articles of Religion: *But, without Faith, it is impossible to please God; for he that cometh to God, must believe that he is; and that he is a Rewarder of those that diligently seek him.* This is the Language of St. Paul writing to the Hebrews. St. James adds, that *That Faith is dead, and unprofitable, if not accompanied with good Works.*

II. To be sav'd, one must keep the Commandments. *But, if you would enter into Life, keep the Commandments.* So says Jesus Christ himself in St. Matthew.

III. To be sav'd, one must love God, with a Love of Appretiation, above all Things; and his Neighbour as himself. *Love the Lord, and thy Neighbour as thyself.*

From these three Principles a Christian concludes the Damnation of almost all Mankind: For, says he,

he, let us make use of the common Division of the whole Earth into thirty Parts; whereof nineteen are inhabited by Pagans, Savages, and other Infidels; six by Mahometans; and five by Christians.

Now, continues he, let us, by a Rule of Algebra, contract these Ideas, as too extended, and reduce them to thirty Persons; behold, twenty-five of them lost to Heaven; among the five Christians, let us imagine one of them an Heretick, and one a Schismatick; there remain only three who profess true Religion.

But, of those three, there may very well be suppos'd, at least, one, who loves not God with all his Heart, with all his Soul, and with all his Strength, as he is bound to do; and another, who keeps not the Commandments: See, therefore, of thirty Persons, twenty-nine Reprobates; and but one remaining; that is to say, one thirtieth Part of the Universe. If one was to look narrowly into the State of that thirtieth, we might find Occasion for large Abatements; for, if we would particularly examine all the Dispositions, all the Conditions, and the different Occupations of Men, we should see whether it were very easy to find Christians who exactly performed all their Duties, who follow'd all the Precepts of the Gospel, and who liv'd up to its Rules.

Such are the Arguings of Christians. Have we not therefore Reason to say, that they damn more than all the other Sects together?—Observe, that I do not say that it is the Christian Religion that damns so many; but that, according to the Reasonings of Christians, there is not the thirtieth Part of Mankind sav'd.

This Consideration, a little attended to, greatly embarrasses those among them who appear to entertain juster Notions of the Goodness, and of the Mercy of God. The Mind cannot relish that a
God

God so good has created thirty Persons, to damn, at least, twenty-nine of them; and that, notwithstanding the sincere Desire he had to create them all for Heaven, and not wanting the Means to save them, he made use of those the most dangerous, and the most doubtful; which was That of permitting them to act according to their own free Wills; or, in Truth, to implant in them a much stronger Propensity to Evil, than to Good; and, withal, with a perfect Knowledge of the Cause; absolutely foreknowing the ill Use they would make of it.

To say, that indeed the Will of God in creating Men, was to create them for Heaven; but that, at the instant of the Transgression of their first Father, rendering themselves unworthy of it, God, to save them from the Abyss of Perdition, sent them a Deliverer, who was to redeem them all, and to open Heaven again to them; but their Corruption chang'd that good Intention of God into Indignation; so that his vindictive Justice taking Place of his Mercy, he damns eternally the greatest Part of Mankind, and pardons only the small Number of the Elect, whom he is pleased to destine to Glory, in making them Partakers of the Grace which their Saviour has merited for them. This is to labour to confound one's self about the Immutability of God. It is to endeavour to cover, by Arguments altogether human, and specious, the Blasphemy of attributing to God an Inconstancy in his Will, that his infinite Wisdom is not capable of, as we shall shew in the Sequel. It is therefore, that the usual Answer to this Reply has hitherto been by a Recourse to those Words of St. Paul, *O the Depth of the Riches of the Wisdom of God!*

But That, instead of clearing up the Difficulty, only more perplexes it; and diffuses over the Conduct of God an Air of Cruelty that is no way suitable to him, he being infinitely good, and his
Mercy

Mercy surpassing all his other Works. *His Mercies are over all his Works.*

Let us cut asunder then the Gordian Knot Men have been so long endeavouring to untie. Let us shew that God, without interesting his Justice, has ever for Mankind the same infinite Goodness, and the same infinite Mercy; and that he wills the Salvation of All: That is what we are going to establish, by bringing the Proofs of the Conclusion we set at the Head of the Article which follows.

ARTICLE II.

All Men shall be sav'd, except Antichrist. Again, there is a Mystery in the Term Antichrist.

A Conclusion full of Consolation for all Men! a Source of infinite Joy for all Mankind! and the most powerful Motive that can be given to Men, to love God sincerely.

Our Business is to prove it solidly: And since we do not know that it has hitherto been confirm'd by any one, (for it is not at all the Proposition of *Origene*) it must be supported with Proofs more ancient than Tradition; all Antiquity having rested on those Words of *St. Paul*, *O the Depth*, &c. But let us, in the first Place, premise a Point of Faith, that all Men, without excepting any other than Jesus Christ, have sinned in *Adam*; and that That Sin alone sufficed to estrange them for ever from eternal Life. *Adam*, as the Progenitor of all Men, in regard to moral Evil, acted on the Behalf of all his Posterity; so they became all culpable, and Enemies to God, by his Transgression. *We were*

were, by Nature, Children of Wrath, even as others, says St. Paul.

Let us suppose, 2dly, that God, mov'd, not by the Misery of Men, as is commonly alledg'd, but by the Desire of Glory, the sole Object worthy of his Actions, has, from his Goodness and gratuitous Mercy, sent to Men a Redeemer, the Antitype of *Adam*, and who has Power for Good, with respect to Men, as *Adam* had Power for Evil; so that as *Adam* is the Father of Sinners, Jesus Christ is the Father of the Just. *Adam* was for all Men the Source of Evil, Jesus Christ is for all Men the Source of Good. These two then must be look'd on as the general Syndicks of all human Nature. In the mean time, let us prove our Conclusion by the holy Scripture. In St. *Matthew* Jesus Christ says, *The Son of Man came to save that which was lost*: But all Men were lost by the Sin of *Adam*; therefore, Jesus Christ came to save all Men.* The first Proposition is that of Jesus Christ himself. *The Son of Man came to save that which was lost*. The second, is that of St. *Paul*, *We were, by Nature, the Children of Wrath*, Eph. ii. 3. Those two Propositions then are incontestable; the Consequence must likewise be certain; for it must be observed that Jesus Christ does not say, that he came to offer to Men the Means to save themselves, but that he came to save them. *A faithful Saying*, says St. *Paul*, *and worthy of all Acceptation, that Jesus Christ came into the World to save Sinners*. Therefore he came to save all Men. Be here the same Remark I made above.

It is said in St. *John* xi. 50. *It is expedient for us that one Man should die for the People*. Tho' this was said by one who was an Enemy of Jesus Christ, the Evangelist makes us observe, that it was not from his own mere Motion that he said it, but

but as divinely inspired by the Spirit of Prophecy; that it was expedient Jesus Christ should die for the People, not only for those of the Jewish Nation, but that he might re-unite the Children of God, who were dispers'd. *And this he spoke not of himself, but prophesied, that Jesus should die for that Nation; and not for that Nation only, but that also he should gather in one, the Children of God that were scatter'd abroad.* The last Words note very clearly to us, that they ought to be understood, and taken, *pro singulis hominibus omnium Generum*; for every Individual of Human Nature, and for all Men scatter'd throughout the whole Earth. Likewise St. Paul says expressly, that Jesus Christ was given for us all. *He gave him for us all.* So that it might be said, that Jesus Christ died for every Individual as if he had dy'd for that Individual only. Now, who will say, That, if Jesus Christ had come upon Earth for only one particular Person, and had died for him, that Person would not have been sav'd? Can it be doubted, that Jesus Christ, having taken on himself all the Sins of that Person, and having submitted to satisfy the Justice of God for him, by all the Pains and Sufferings he endur'd; can it be doubted, I say, that That particular Person had repented in Jesus Christ, had fasted, and suffer'd in Jesus Christ, and in him had been nail'd to, and died on the Cross? But there is not a single Man, of whom that may not be said.

Therefore, St. Paul, in his Epistle to the *Romans*, after having shew'd them the Benefits we have receiv'd from our Redemption by Jesus Christ, thus concludes his Reasonings: *There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh.* Not to walk after the Flesh, and to be in Jesus Christ, is the same thing; that is to say, while Men are in Jesus Christ they walk not after the Flesh; because, in walking after

the Flesh, they are in *Adam*. Hence it is seen, that the Body may die by the Sin of *Adam*, and the Spirit live by Grace in Jesus Christ; as St. *Paul* expresses it in the same Chapter, *And if Christ be in you, the Body is dead, because of Sin; but the Spirit is Life because of Righteousness*. Observe, by the way, these Words; that the Death of the Body does not necessarily imply the Death of the Spirit.

Let it not be imagin'd, that the Force of these Proofs is eluded, by saying that Jesus Christ came, was given, and died for All, as to the Sufficiency of the Redemption; but not, as to the Efficacy, and the Application of it: For we need only read, with Attention, what St. *Paul* says in the 5th Chapter of his Epistle to the *Romans*, from Verse 6th to the End of that Chapter, where he points out to us, that all Human Nature had really, and in Fact, been corrupted, and render'd culpable in *Adam*; therefore, really, and in Fact, was sanctified in Jesus Christ. The Sin of *Adam* had been a real Source of Death to all Men, without excepting one; a Source, from whence issu'd a Venom, whereof the Effect was to render all Men guilty. The Redemption of Jesus Christ became, therefore, a real Source of Life to all Men, without excepting any one; and that Life is to have its Effect, because it is truly a Justification to obtain Life eternal. Not one Man has escap'd the Corruption of the Sin of *Adam*; therefore, likewise, not one Man is depriv'd of Justification in Jesus Christ. As Jesus Christ came to deface the Evil which *Adam* had wrought by his Sin, he has done it in so perfect a manner, says the Apostle, that we reap greater Advantages in that Grace of Jesus Christ, than those we had lost by Sin; and, consequently, we ought no more to fear Condemnation, the chief Consequence of the Sin of *Adam*; since it has been fully repair'd, and our Benefit greater than it was before

before that Sin. Now, if *Adam* had not sinned, no Man would have been damn'd, seeing the Prohibition to eat of the Fruit of the Tree of Knowledge of Good and Evil regarded none, in Person, but *Adam*: Therefore, by the Grace of Redemption, all Men are sav'd, and to enjoy greater Happiness than they would have done if *Adam* had not sinned at all.

Adam has done to his Posterity all the Evil he could, in subjecting them to Sin, and to all its Consequences; God has done to Men more Good than they could hope for, in giving them Jesus Christ to destroy Sin: *Where Sin abounded, Grace did much more abound.* That is what St. Paul sets himself to prove, by the continual Opposition he places between Sin, and the Redemption by Christ. Let us here transcribe his Words, deduce Consequences from them, and subjoin some Remarks.

ARTICLE III.

An Application of the 5th Chapter of the Epistle of St. Paul to the Romans, to the present Hypothesis.

Ver. 6. **F**OR when we were yet without Strength,
in due Time Christ died for the Ungodly.

7. For scarcely for a righteous Man will one die; yet, peradventure, for a good Man some would even dare to die.

8. But God commendeth his Love towards us, in that, while we were yet Sinners, Christ died for us.

9. Much more then being now justified by his Blood, we shall be sav'd from Wrath through him.

10. *For, if when we were Enemies, we were reconcil'd to God by the Death of his Son; much more, being reconcil'd, we shall be sav'd by his Life.*

But it will be said, How is this Reconciliation to be apply'd? I answer, It is apply'd in the same manner that the Sin of *Adam* was apply'd. It was not required of Men to consent personally to Sin, to feel personally the Effects of it; they feel themselves, against their Wills, involved in that Corruption, by the Imputation of it to all Mankind. Thus it is, that all Men have found themselves Sinners, their Liberty not having any way co-operated with it. They accepted not of Sin but in the Will of *Adam*, as their Progenitor; and on that Account only they were declar'd criminal.

Why shou'd it have been necessary for them to act for themselves in order to be justify'd in Jesus Christ, any more than it was in the Case of the Sin of *Adam*, and of their being included in it? Why should not the Redemption be apply'd to them even without their so much as thinking of it? Is it that Jesus Christ has not as much Power to save all Men without Exception, as *Adam* had to damn them all in general? If *Adam* had not sinned, all Men would have been sav'd; they would not have found themselves involv'd in the Sentence of the Condemnation of *Adam's* Sin. Now, by the Reconciliation which Jesus Christ has wrought between Men and his Father, were they not re-instated in the Condition they were in before the Sin of *Adam*? The Sin of *Adam*, and all its Consequences, are then to be look'd on as if they had never happen'd; and that so much the more, as our Condition is now, according to the Expression of the Apostle, much better than it was before the Sin of *Adam*: For St. Paul adds to what he had just said,

said, that, *much more, being reconcil'd, we shall be sav'd.*

Ver. 11. *And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the Atonement.*

12. *Wherefore, as by one Man Sin enter'd into the World, and Death by Sin; and so Death pass'd upon all Men, for that all Men have sinned.*

13. *For until the Law Sin was in the World: But Sin is not imputed when there is no Law.*

14. *Nevertheless Death reign'd from Adam to Moses, even over them that had not sinned after the Similitude of Adam's Transgression, who is the Figure of him who was to come.*

By these Words of St. Paul, we see, 1st, that our Advantages are greater, since the Redemption, than they were before the Sin of *Adam*; for, before that Sin, we had not a God for our Brother; we were not the adopted Children of the Almighty. Now we also joy in God.

We see, 2dly, that the Application of the Redemption is in the same manner as is the Application of the Sin of *Adam*; for, says the Apostle, it is of the Redemption, as of Sin, which enter'd into the World by one Man, and Death by Sin, and so pass'd upon all Men, as they have been all indiscriminately justify'd by the Grace of Redemption; and as Death has made itself felt since *Adam* unto *Moses*, even by them who had not sinned as *Adam* did, but only because their Will was included in the Will of *Adam*, so the Grace of the Redemption diffuses Itself in a real manner not only to those whose Will is conformable, to that of Jesus Christ as the Father of Men for Justification; but also to all Men who have wickedly trespass'd, like *Adam*, by actual Sin: And it is in That, that

that the Application of the Redemption prevails over the Imputation of Sin; for the Redemption effaces not only the Sin which we derive from *Adam*, but likewise all the Consequences of that Sin, which are innumerable. It is That, which makes *St. Paul* superadd,

Ver. 15. But, not as the Offence, so also is the free Gift. For, if through the Offence of one, many be dead; much more the Grace of God, and the Gift by Grace, which is by one Man, Jesus Christ, hath abounded unto many.

16. And not as it was by one that sinned, so is the Gift: For the Judgment was by one to Condemnation; but the free Gift is of many Offences unto Justification.

17. For if, by one Man's Offence, Death reign'd by one; much more they which receive abundance of Grace, and of the Gift of Righteousness, shall reign in Life by one, Jesus Christ.

18. Therefore as, by the Offence of one, Judgment came upon all Men to Condemnation, even so; by the Righteousness of one, the free Gift came upon all Men to Justification of Life.

19. For as by one Man's Disobedience many were made Sinners; so by the Obedience of one shall many be made Righteous.

What could we wish for plainer than these Words of *St. Paul*? If that Apostle were now upon Earth, and would vindicate the Conclusion I undertake to prove, could he make use of Terms more full, than those I have transcrib'd from his Epistle? And are we not inexcusable for not having, before now rightly conceiv'd all the Force of them, since he expresses himself so clearly?

It is to be observ'd that, in the 15th and 19th Verses of this Epistle, the Word *Many* signifies *All*, as
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St. *Paul* has explain'd himself in Verse 18. It is therefore, as if he had said, *All are made Sinners in Adam; All are made Righteous in Jesus Christ.* It must be further noted, that, with respect to this last Proposition, it cannot be understood *de Generibus singulorum*; but *de singulis omnium Generum*; that is to say, of every Individual of Human Nature.

If, after what we have reported out of this Epistle of St. *Paul*, Some, wedded to their Prepossessions, will be obstinately resolv'd, notwithstanding the Weight of these Proofs, to maintain, That it suffices that the Redemption and Justification are offer'd to all Men, and that God has given them the Means to profit by it, if they will, without it's necessarily following that they all should reap the real Effects of it, which is eternal Life, let them consider, that he says positively,

Ver. 20. *Moreover, the Law enter'd, that the Offence might abound: But where Sin abounded, Grace did much more abound:*

21. *That as Sin hath reign'd unto Death, even so might Grace reign through Righteousness unto eternal Life, by Jesus Christ our Lord.*

Observe, that here the Word *Grace* signifies the *Redemption*; for it is that which St. *Paul* treats of in this Chapter, by opposing it allwise to the Sin of *Adam*, and by shewing it to be the Means of delivering Man from the Bondage of Sin to place him in eternal Life. It is That he would likewise have us understand, in the 15th Chapter of his 1st Epistle to the *Corinthians*, ver. 22. where he still opposes Jesus Christ to *Adam*, and says, *For as in Adam all die, even so in Christ shall all be made alive.* Not one has escap'd Death; not one shall be depriv'd of Life in Glory.

Is it necessary to add yet to this, That which Jesus Christ himself says in St. *Luke*? *That he came not to destroy; but to save:* and, in St. *Matthew*, he says, *even so it is not the Will of your Father, who is in Heaven, that one of these little ones should perish.* He says moreover, in St. *John*, that *he is not come to condemn the World, but to save the World.* Could he have said That in such general Terms, if there had been scarcely the Thirtieth Part of Mankind to be sav'd? And would St. *Paul* have had Reason to say, that *where Sin abounded, Grace did much more abound?* Would it not have been Sin that would have superabounded and have stifled that Grace in the greatest Part of Human Nature?

But all these Expressions become natural, when they are taken on the Foot of this Hypothesis. It is easily comprehended how God should say to his People by *Isaiah*, *Speak ye comfortably to Jerusalem, and cry unto her, that her Warfare is accomplish'd, that her Iniquity is pardon'd; for she hath received of the Lord's Hands double of all her Sins.* In Effect, the Grievousness of the Sins of *Jerusalem*, that is to say, of Mankind, did not hinder God to pardon her, and to heap Favours upon her, tho' she was full of Enormities; but it was because she was punish'd in Jesus Christ, who has satisfied a thousand times more than enough, to expiate all the Sins possible, and to merit for her an eternal Beatitude. It is That which he assur'd her of by the Prophet *Zephaniah*, *Behold, at the Time, says the Lord, I will undo all that afflict thee, and I will save her that balteth, and gather her that was driven out; and I will get them Praise and Fame in every Land, where they have been put to Shame.*

ARTICLE IV.

Right Reason teaches us that God will save all Men in general.

IF God does not save all Men without Exception, that cannot proceed but from these Reasons; that he will not; or, that he cannot; or, that Men have render'd themselves unworthy of it. This Analysis appears to be compleat; and it seems not possible to add one Member to it.

To say, that God will not save all Men, is to contravene a point of Faith; for St. Paul says in his 1st Epistle to Timothy, Chap. ii. after exhorting to pray for all Men, *For this is good and acceptable in the sight of God our Saviour, who will have all Men to be saved, and to come unto the Knowledge of the Truth.* This is in the 3d, and 4th Verses. In the 6th he says (the Man Jesus Christ) *who gave himself a Ransom for all.* God then certainly wills that all Men should be saved; and Jesus Christ has given himself for all, in general, and in particular, who make up the Bulk of Mankind.

Neither is it to be said, that God cannot save all Men in general. That were to doubt his Omnipotence, or to say he is ignorant, if being willing, as is evident by these Expressions of St. Paul, to save all Men, he is not able, or not capable to use the Means for that End. But as these would be so many Blasphemies, it is not likely that any one dares so much as to conceive a Thought of them. There remains then only the 3d Branch of the Proposition, in which resides all the Difficulty; namely, that if God does not save all Men without Exception, it is, because there are Men who render themselves unworthy of Salvation: On which we must reason in this manner.

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When God considers Men, in reference to Salvation, either he considers them in *Adam*; or, in themselves; or, in Jesus Christ.

If he considers them in *Adam*, they are long-ago all lost. They have received the Sentence of their Condemnation. *In the Day thou eatest thereof, thou shalt die the Death.*

If God considers Men in themselves, there is not one of them to whom we can say he allots a supernatural End; not one, since *Adam*, who is not guilty, and unworthy of Salvation. *We were by Nature Children of Wrath even as others*, says St. Paul. Man consider'd in himself, is not capable to do one Action worthy of Heaven. So that it is not in considering Men in themselves, that God finds some worthy of Salvation, and others unworthy of that Happiness.

It must be therefore, in considering them in Jesus Christ. Now, if God considers all Men in Jesus Christ, there is not one of them who is not worthy of Salvation; not one, for whom Jesus Christ was not willing to satisfy his Father; not one for whom he was not able to satisfy. If he wanted neither Power, nor Will, to do so, and so to reconcile all Men to his Father, be it not said that he has not done it; unless a Reason be shewn why he has satisfied for some whom he has reconcil'd, and not for others. Jesus Christ, as he has said himself, *came not to the World for the Just, but for Sinners.* He came to reconcile to his Father all Sinners; and not a certain Number of them. It was to efface the Sins of all Mankind, that he freely took the Sins of them all upon himself. He has purified all Sinners from their Sins; *purifying from Sin*, says St. Paul. Every Sinner, therefore, must be sensible of, and be benefited by the Reconciliation he came to make; otherwise, it would be, that Jesus Christ has not entirely answer'd the
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Views of his Mission, since he would have accomplish'd but one part of that Reconciliation he came to make.

We have seen already, that he compares the Grace of the Redemption to a Net cast into the Sea, which gathers of every Kind; to a little Leaven which a Woman took and hid in a Mass of three Measures of Meal, till the whole was leaven'd. There is no kind of Fish that this Net does not gather. *Gather'd of all Kinds.* There is not a single Particle of this Mass that is not leaven'd. *Till the whole is leaven'd.* Those Comparisons very clearly express the Effect of the Grace of the Redemption, in extending itself to all the Mass of Mankind; and that there is not an Individual who is not benefited by it. What other Explication can be given of the *leavening of the whole Mass made up of the precise Number of three Measures of Meal*, than that the whole Stock of Human Nature, being compounded as to what relates to the Business of the Redemption, of Infidels, Hereticks, and Orthodox, shall, notwithstanding it's natural Coldness, be leaven'd by that Leaven?

It is that which St. Paul would shew us, writing to the *Ephesians*, Chap. ii.

Ver. 5. *Even when we were dead in Sins, bath quicken'd us together with Christ; (by Grace ye are saved.)*

6. *And bath raised us up together, and made us sit together in heavenly Places, in Christ Jesus.*

7. *That in the Ages to come he might shew the exceeding Riches of his Grace in his Kindness towards us, through Christ Jesus.*

8. *For by Grace are ye saved, through Faith; and that not of yourselves: It is the gift of God.*

9. *Not of Works, lest any Man should boast:*

10. *For we are his Workmanship, created in Christ Jesus unto good Works, which God hath before ordain'd that we should walk in them.*

St. Paul speaks here of the Work of Salvation, as of a thing already begun. He lets us see, that God considers all Men only in Jesus Christ, by whose Grace he has again vivify'd them all, and in whom he finds them worthy of Happiness in Heaven; not because of the Works he finds in them, lest any Man should magnify himself on his own Merit; but because of the Favour he has for Jesus Christ, in whom only he regards us; and imputes to us his good Works, seeing he has created us in him. The Apostle, at the same time, tells us, that this Grace of Convivification, or being made alive in Jesus Christ, is a Gift of God. *It is the Gift of God.* He had said to the Romans: *The Gifts, and the Calling of God are without Repentance:* That is, that God never repents of his Gifts: And so the Gift of God allwise subsists as long as the Will God had to give, subsists; but, as he never repents, never revokes the Will he had to give, that Will must always subsist, and the Gift also. This is what ought to be understood of the absolute Gifts which God bestows from his own free Will, without any Conditions; such as that of our Calling, and Redemption.

Those Gifts of God are call'd by the Divines, *Dona impænitabilia, & immutabilia, ita ut eorum nec debeat, nec possit eum pænitere:* Gifts immutable, of which God neither ought, nor will, nor can repent. Thus speak they on those Words of St. Paul, upon which may be form'd this Reasoning.

If the Convivification of *Peter* in Jesus Christ allwise subsists, *Peter* must be saved; but that Convivification

vivification allwise subsists; Therefore *Peter* must be saved. The first Proposition is certain, since there can be no Reason to damn a Person made alive in Jesus Christ, and living in Jesus Christ: It then only remains to prove the 2d.

That which is an absolute Gift of God, and unconditional, allwise subsists; but the Convivification of *Peter* in Jesus Christ is a Gift of God, pure, absolute, and unconditional; therefore the Convivification of *Peter* allwise subsists. The 1st Proposition is certain; and it would be bad Reasoning to say, that the Gifts of God are immutable on the part of God, but not on the part of him who receives them. That would visibly be to play upon Words, and to attempt to find in God an Inconstancy of which he is not susceptible. The Gifts of God proceed from his Will, and it is not in the Power of any Creature to alter them; none but God himself can alter them: But God neither ought, nor will, nor can repent of Gifts absolute, and unconditional, which it has pleased him to bestow; and those Gifts allwise subsist; because God cannot cease to will that which he has once will'd: Therefore the Convivification of *Peter* in Jesus Christ allwise subsists, it being a Gift of God proceeding from his pure Will, absolutely, and unconditionally.

By this Reasoning, the 2d Proposition, and the Conclusion, are equally prov'd. That 2d Proposition is taken from *St. Paul*, who says positively that the being made alive in Jesus Christ is a Gift of God, and the Effect of his good Pleasure: Therefore the Convivification of *Peter*, being an absolute Gift of God, *Peter* must be saved. The Consequence is true, and can be apply'd to all Men individually, except *Antichrist* who was not made alive in Jesus Christ. *Hic est Sapientia; here is Wisdom*, Rev. xiii. 18. And this Mystery we shall unveil in the Sequel.

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ARTICLE V.

The rest of the Proofs from Reason.

THE Goodness, and Mercy of God are infinite. If we could suppose a Goodness, or Mercy, greater than God's, those Attributes of God would not be infinite; for if we could suppose them greater in another, it would shew the Goodness, and Mercy of God to be finite, and circumscrib'd within certain Bounds. Thus the Idea we have of infinite Goodness and infinite Mercy, will not let us imagine that there can be any greater.

But if God pardons only a certain Number of Mankind, it would be easy to suppose a Goodness greater than his; for he who would pardon them all without Reserve, would communicate that Goodness more, and shew that there is a Goodness greater than God's. If therefore, the Goodness of God be infinite, as it cannot be doubted but it is, that Idea of infinite Goodness ought necessarily to make us conclude that he pardons all Men, without excepting one.

Some, perhaps, will believe to elude the Strength of this Argument by retorting, with reference to Divine Justice, and by saying, that God is infinitely Just, and that his infinite Justice can pardon nothing; for otherwise we may suppose a Justice greater than his, that may be without any mixture of Mercy; and so will conclude, that, as every Man is a Sinner, God, to satisfy his infinite Justice, must damn all Men. That proves too much; and consequently proves nothing. There is in it a *Paralogism*, or fallacious way of arguing. The Conclusion is wrongly deduc'd, for it is not included in the first Propositions. That the Conclusion should be

be regular, it would have been first necessary to have shewn, that nothing less than the Damnation of all Sinners can satisfy Divine Justice. That is what cannot be shewn, because it is false, and even contrary to Faith. All that can be concluded from such an Argumentation, would be this, "Therefore the Divine Justice, being infinite, can pardon nothing." But still that Conclusion would be irregular: Nor does it contradict that which we have drawn from our first Argument, in these Terms, "Therefore the infinite Goodness of God will pardon all;" because that general Pardon has ever for it's Motive the sufficient Satisfaction which Jesus Christ has made to Divine Justice for all Men. So that our Reasoning remains in it's full Force.

All that could be objected to this Matter, would be the Difficulty to reconcile an infinite Goodness that pardons all, with a rigorous Justice that suffers no Crime to pass unpunish'd. Let us shew then now the Reconciliation of the Exercise of the Goodness of God, with the Exercise of his Justice; and how, without interesting his Justice, his Goodness pardons all; and how he punishes all, without interesting his Goodness: For it is certain, that those two Attributes are equally infinite in God.

Now, in order to that, it needs only be made appear, that there is not one single Sin of Mankind for which Jesus Christ has not suffer'd, and which has not been punish'd in him; and that the Justice of God has been fully satisfied by his Sufferings for all the Sins of the World, were they a thousand times greater than they are. We cannot image to ourselves a stricter Justice, than that which punishes all with the utmost Rigour, and is not satisfied but by a Satisfaction proportioned to the Atrocity of the Crimes; but the Sufferings of Jesus Christ have been of an infinite Merit, to satisfy more than enough for all Sins possible. Here see the infinite Justice

Justice of God, who has not pardon'd any of the Sins of Men, for which he has not had a proportionate Satisfaction, with Respect to the Person offended ; and more than sufficient, with respect to the Enormity of the Crimes, and to the Number of them, however innumerable they may be.

Let us see next , how the Exercise of the infinite Goodness of God even surpasses that of his Justice, in virtue of the Merits of Jesus Christ. A Debtor, in paying a Debt, acquires no Pretension, or Right, over the Substance of his Creditor. The Debtor only annuls the Right the Creditor had to sue him for the Debt ; but the Creditor, because of the Payment made him, is not oblig'd, by any Point of Justice, to shew a further Benevolence to him who was his Debtor. Justice obliges him to nothing more, than to be satisfied with the Discharge of the Debt, and the Payment he has received.

This is exactly the State in which the Satisfaction made by Jesus Christ would have set Mankind, if the infinite Goodness of God had not intervened in the Work of the Redemption to give to all Men a Right to eternal Life, and of which they were become unworthy by the Sin of *Adam* ; for God, by the Satisfaction of Jesus Christ, would not have been oblig'd to any more than to secure them from eternal Damnation, to which his Justice had condemn'd them. That Justice being satisfied, there remain'd no more occasion to speak of Condemnation ; an exemption from Penalties had been granted, on account of the Satisfaction made ; but that Justice of God had not given a Privilege for eternal Life : It is his Goodness that accords that Grace : But that that Grace should appear to be the Effect of Goodness infinite, it must extend itself as far as it can ; for if it reaches but to a certain Number, without diffusing itself over all, it would be easy for us to conceive a Goodness
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more communicative, seeing that which would give to all Men the Right to enter into Heaven, would be greater than that which would give that Right but to a Part of them. Just so, that Justice which would only punish one Part, would be less than that which would punish all. It must therefore be concluded, that the Idea of an infinite Goodness demands that the Goodness of God should pardon all Men universally, without excepting one.

Let us add to this, that the Reconciliation of Men to God was not the Means to satisfy his Justice; but that it was Jesus Christ's being the Mediator, and the Satisfaction made by him, which were the Means to reconcile God to them; likewise, the principal Object of the coming of Jesus Christ, was that Reconciliation; yet came he not so much because God had condemn'd them, as to reinstate them in his Favour: *For God, says St. John, sent not his Son into the World, to judge the World; but that by him the World might be sav'd*: It is therefore the World he came to save. Now, if but one Thirtieth Part of the World be saved, can it be said that Jesus Christ is the Saviour of the World? Might we not rather say with the *Manicheans*, that the Devil, or the Evil Principle, is the God of the World; since, of thirty Men, there will be twenty-nine at his Disposal? In Effect, It is the Relicks of *Manichæism* to say that the Devil can so thoroughly subvert the Designs of God; if it be granted that God, in creating Men, had a Design to create them for Heaven; that Jesus Christ, in coming to reconcile Men to God, had a Design to save them all. Let us either say then, That they are all sav'd, or that God has not found, or could not use, the Means to save them; or that he made Mankind with an Intention that the greatest Part of them should be damn'd; since he saves only the Thirtieth Part, which is almost nothing in comparison to the rest. But as

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these Opinions would be execrably blasphemous, let us be of the Party with St. Paul: *There is therefore now no Condemnation to them which are in Christ Jesus*, Rom. viii. 1. All are therefore redeem'd from eternal Death; God, by his infinite Goodness, has pardon'd all Sinners; *forgiving you all your Transgressions*. Jesus Christ, by his Blood, has effaced the Sentence pronounced against us, and has nail'd it to his Cross: *Blotting out the Hand-Writing of Ordinances that was against us, which was contrary to us; and took it out of the Way, nailing it to his Cross*. All Men were compris'd in that Hand-Writing which he has blotted out; all therefore are redeemed from the Condemnation that It bore; and consequently all are to be sav'd.

It is in this Sentiment, that St. Paul, writing to Timothy, says these decisive Words: *Because we trust in the living God, the Saviour of all Men, specially of those that believe*, Tim. iv. 10. The Apostle means not only, that Timothy should be instructed in this Truth; he recommends to him, besides, to teach it; for he immediately adds, *These Things command, and teach*. This is what we pretend to teach in this Treatise; and we say after St. Paul, that God has reconcil'd the World to himself in Jesus Christ, no more imputing to the new Man the Sins of the old Man: *God is in Christ reconciling the World to himself, not imputing to them their Trespases*. What can be clearer, and more decisive in favour of this System?

None can disallow, that, when a Thing is said indefinitely, It ought to be taken generally: As when speaking of the Resurrection, we say in an Article of the Apostles Creed, *I believe the Resurrection of the Dead*. That is to say, we believe that all Men, without excepting one, shall rise again. And, no doubt, it should be the same, when we say, *I believe the Forgiveness of Sins, and Life everlasting*. That

is to say, that there shall be no Sin which shall not be forgiven; not one Soul which shall not have Life Everlasting. — Observe, that the Creed makes no mention of Death Everlasting.

St. *Paul* speaking of the Resurrection, in his 1st Epistle to the *Corinthians*, says these Words, *Every Man in his own Order; Christ the first fruit, afterwards they that are Christ's, at his Coming*. Where it would seem, as if it ought to be concluded that none other shall rise but those who are Christ's: But as we know, else-where, that all shall rise again, it must be concluded likewise that all Men are Christ's, consequently all sav'd; excepting however *Antichrist*, who is not, and cannot be Christ's. Let us now see who this *Antichrist* is; and how he can have no Part in the Salvation of Mankind redeem'd by Jesus Christ.

ARTICLE VI.

Of Antichrist.

Antichrist, that Man of Sin, that Son of Perdition, who exalteth himself above all that is call'd God; that Messenger of *Satan*, to deceive even the Saints, if it were possible, by his Delusions; whom Jesus Christ shall consume with the Spirit of his Mouth; That Man, to whom it is given to make War with the Saints, and to overcome them; That Man, who received Power over all Kindreds, and Tongues, and Nations; and who was worship'd by the Earth, and all them that dwell therein; is no other, and can be no other, than the Old-man corrupted in *Adam*, and considered in a State of Abstraction, that separates him from the Redemption of Jesus Christ. He only it is, to whom

whom appertain, and can only appertain, all those Characteristicks in the Holy Scriptures I have here put together.

This Man of Sin is the Object of Execration of God ; It is on him all the Maledictions contained in the Law are to fall ; to him it is that the Promises of Life were not made. They were to the New-man created in Jesus Christ. This Old-man is he who has the Spirit of the World, for whom Jesus Christ did not pray, and who can have no Share in the Amity of God ; whom St. *Paul* so often exhorts us to put off, and to alienate ourselves from his Deeds, who corrupts himself in the Desires to deceive, and to put on the New-man who is created after God in Righteousness, and Sanctity of Truth. *You have been taught. . . that you put off concerning the former Conversation the Old-man, which is corrupt according to the deceitful Lusts. . . And that you put on the New-man which after God is created in Righteousness and true Holiness.* This Old-man is that Antichrist, whom Jesus Christ has not reconciled to his Father. It is this Old-man, who is the real Devil, who goes about to destroy us ; It is he who is the worker of Sin in us ; and it is to heal us of the Corruption we have fallen into by him, that Jesus Christ has redeemed us from all those Lapses, and has reconciled us to his Father, no more imputing to us our Sins. *Not imputing to them their Trespases.*

For tho' this *Antichrist* had received Power over all Kindreds, and Tongues, and Nations, and had been worship'd by all that inhabit the Earth, St. *John* nevertheless saw before the Throne of the Lamb an innumerable multitude of Men of all Nations, People, Kindreds, and Tongues: *Antichrist*, who had seduced them to fall, had not, therefore, hinder'd the Effect of their Redemption, and of their being made alive in Jesus Christ. It is then *Antichrist*, that shall be eternally condemn'd for all the Sins

Sins of Men. It is he that, with Hell and Death, shall be thrown into the Lake of Fire. *And Death, and Hell, were cast into the Lake of Fire.*

This is the Unveiling the Mystery of *Antichrist*, the Mystery of Iniquity that had taken Place even in the Days of St. Paul, as he said, himself, in his Epistle to the *Thessalonians*, *For the Mystery of Iniquity doth already work*, 2d Epist. of *Thes.* ii. 7. A Solution that serves for the Understanding an infinite Number of Places in the Holy Scripture, and that yields a wonderful Consolation to a Christian, gives him a Confidence that he may apply to himself all the Promises of Salvation God has made to his People; and that he may transfer on the Old-man, on that Man of Sin, on that *Antichrist* whom he now knows, all the Wrath, and Comminations, God has denounced against Sinners: For it is That Man of Sin, who, according to the Expression of the Apostle, will be one Day revealed after the Image of the Old-man. *And then shall that Wicked be reveal'd.* This now therefore is he. — See the Objections to this in Article 14. Question 4.

Every Man, therefore, is to be consider'd in two different Lights. He is the Old-man, as far as Sin works in him, and as the Offspring of *Adam*, born of Flesh and Blood; and, in that respect, he may be call'd *Antichrist*; but he is likewise the New-man, in as much as he is redeem'd by Jesus Christ, adopted by God, and destined to eternal Life; the Earthly Man, in respect to *Adam*, subject to Death, and to the other Penalties of Sin; the Heavenly Man, in respect to Jesus Christ who has set him at Liberty, and freed him, after his Death, from the Old *Adam*, and from all the Consequences of Sin. Thus it is, that God hates, and loves the Sinner, under different Appearances, allwise ready to punish him, and to shew him Mercy. *Will be,*
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in his Anger, with-hold his Mercy? No; his Wrath is disarm'd, and his Goodness extends itself to all Men in general, when he considers them in Jesus Christ. Where there is neither Greek nor Jew, Circumcision, nor Uncircumcision, Barbarian, Seythian, bond nor free; for Christ is all, and in all. Coloss. iii. 11.

ARTICLE VII.

An Explication of this present System, to solve more easily all Objections against It.

ALL that is advanced by the Egyptians, the Chaldeans, and the Chinese, in pretending, by the Latitude they give to their Chronology in reckoning so many different Dynasties of their Kings, to date vastly back the Origin of the World, can minister Nothing against this System. All of them must allow *Adam* to have been the first Man; and that God gave him a Law.

God created him in a State of Innocence, and ordained him to be the Syndick, the Governor general of all Mankind; if he continued in Obedience, all Men to be innocent; and if he disobey'd, all Men to be culpable, like himself.

By an express Law, God prohibited him the eating the Fruit of the Tree of Knowledge. That was all the Law he gave him; and the more It seem'd to be easy to observe, the more did *Adam* appear culpable in the Violation of It. He did violate It notwithstanding; and by that Sin he subjected himself, and all his Posterity, to eternal Death, and to all the other Pains which were to be the Consequence of Sin.

God,

God, full of Mercy, did, by an Effect of his pure and gratuitous Goodness, promise to *Adam*, and in his Person to all Mankind, to send a Redeemer, who should repair and remedy all the Evils caused by the fall of *Adam*; for Men had sinn'd without knowing it. Besides the natural Law, which, notwithstanding the Corruption all Men had fallen into, remain'd imprinted on their Minds, God gave them, by the Ministry of *Moses*, a written Law, compil'd of moral Precepts, and ceremonial Rites. Those moral Precepts gave Men to know the Sins they might commit, and the Righteousness they were to conform to. The ceremonial Rites were the Shadows of the Submissions the Redeemer wou'd shew, to efface the Sins of Men.

It must here be particularly remark'd, that God did not give his Law to Men to render them culpable, and with a View to damn them; but he gave it them, *First*, to the End, that, bound by that Law, they might be sensible of the Number, the Greatness, and the Enormity of the Crimes the Fall of *Adam* had drawn on them.

Secondly, To the End that they might know the Obligation they were under to God for sending them a Deliverer, notwithstanding the miserable State they were reduced to by the Sin of *Adam*. It is that which *St. Paul* tells us, *Moreover, the Law enter'd, that the Offence might abound*, Rom. v. 20. for he says elsewhere, *That he had not known Sin, but by the Law*.

Thirdly, God gave his Law to Men, that they, submitting cordially to it, might have the Advantage of an Augmentation of Happiness, which he would grant them in virtue of the Alliance he had made with them in *Jesus Christ* their Redeemer. So that the Law of God is, at the same Time, a Mark of his Goodness, a Proof of our Corruption, and a Memorial of the Obligation we have to our Redeemer,

Redeemer, who willingly submitted to an ignominious Death, to free us from the infinite Pains of Hell which we had incurr'd, for not abstaining from the forbidden Fruit; for every Man in particular must think with himself, that it is he who has eaten that Fruit which render'd *Adam* a Transgressor of the Law of God; and, in Effect, all have eaten of it in *Adam*. *Qui per alium facit, per seipsum facere videtur.* Who acts by his Agent, is supposed to act himself; but *Adam* was the Agent, the Agent general, for all Mankind.

It is therefore I, who have eaten the forbidden Fruit, it is to me God promised a Redeemer; it is to me he gave his Law, that I might discern my Crimes, and the Participation I have in Sin, because of that first Transgression; I ought to apply to myself solely all the Œconomy of the Redemption: For God has brought it to pass for all Mankind in such a Manner, that my Benefit by it is as great, as if he had done so for me only; and if he had done so for me only, I could not have had more Benefit by it, than I have.

As it was important, that all Men should know both the Promise God had made of a Redeemer, and the Law he had given to the Descendants of *Abraham*, to whom he had renew'd that Promise, God would that the People sprung from that Patriarch should be led into Captivity in different Countries, in order to testify to those Nations the Promise of a Deliverer, and the Law of God, of which that People were the Depository, and the Witnesses. *Quia credita sunt eis eloquia Dei. To whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises,* Rom. ix. 4. Thus were *Egypt*, *Babylon*, and *Assyria*, instructed in the Completion of the Predictions of the Prophets of the *Jews*, and their Doctrines justify'd.

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ARTICLE VIII.

Sequel of this present System, since the Coming of Jesus Christ.

AT Length the Redeemer came; that is, *our Lord Jesus Christ*. He came at the Time, and in the Circumstances, predicted by the Prophets. He therefore undoubtedly well knew what he came to do, and all the Scope and Views of his Mission. The Angel, who appear'd, and proclaim'd His Coming to Her who was to be his Mother, only told her that he was to be born of Her should be call'd the Son of God, *and shall be call'd the Son of the Highest*. That he should reign over the House of Jacob, and that his Kingdom should have no End. Afterwards, speaking to Joseph of the Infant to be brought forth by his Spouse, he told him, he should be call'd Jesus, and that he should save his People from their Sins; *For he shall save his People from their Sins*. Perhaps Joseph did not comprehend all the Extent which the Redemption, declar'd to him by the Angel, was to have, because the Jews were the only Nation who particularly boasted themselves to be the People of God: But the People of God are all Men; for God is not a Respector of Persons; He makes no Difference, says St. Paul, between the Jews and Greeks. *For there is no Difference between the Jew, and Greek; for the same Lord over all, is rich unto all that call upon him*, Rom. x. 12. That Redeemer took upon himself all the Sins, and all the Grievs of Men. *Surely he hath borne our Grievs, and carried our Sorrows. . . . All we, like Sheep, have gone astray: We have turn'd every one to his own Way; and the Lord hath laid on him the Iniquity of us all*, Isai. liii. 4. 6. The Lord has not, therefore, made

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his Christ the Pledge, and the Bearer of our Iniquities, but to discharge us of them, and to blot them out. This Redeemer has effectually done so; and has, moreover, offer'd to all, whom he has redeem'd, sufficient Strength to combat, and to overcome the Old-man. That Strength, and that Succour, is what we call the *Grace of Superabundance*, or *Grace Superabundant*.

If Jesus Christ had not merited for Men this *Grace of Superabundance*, they would not however, have fail'd of being sav'd by the *Grace of Redemption*; but they wou'd not have had the Means to acquire an Augmentation of Glory, which is accorded to them as a Reward, if they make a good Use of that *Grace of Superabundance*. The Life of a Christian becomes a continual Warfare, on Earth, against the Operations of the Old-man; but, by the Aid of that Grace, he gains Victories that honour him in the Sight of God and Man.

It must, therefore, be observ'd that there are two Sorts of Grace, namely, the *Grace of Redemption*, common to all Men, and the *Grace of Superabundance*. The *Grace of Redemption* is accorded to all; because God owes it to all Human Nature, in Virtue of his Promises of It. The *Grace of Superabundance* is not given to all; It is call'd the *Grace of Merits*; because it is the Principle of them. It is due to no Person; but the good Use made of it gives a Right to the eternal and temporal Rewards promised to It; and if this Grace be neglected, and made an ill Use of, temporal Punishments are incurr'd, and a Deprivation of that degree of Glory which answers to It, as its due Reward. We shall explain more at large, in the next Article, the Nature of these two Graces.

We ought rightly to distinguish these two Sorts of Graces, to understand the Scripture. For Example, when Jesus Christ says, *In my Father's House*
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are many Mansions, the Grace of Redemption constitutes one Mansion, and the Grace of Superabundance constitutes Many ; so that we need be in no apprehension of Damnation, tho' we have not all the same Merits. Let not your Heart be troubled: You believe in God, believe also in me. That is, be not alarm'd, you put your Trust in God; because he has promised you the *Grace of Redemption*; trust also in me, who promise you a *Grace of Superabundance*.—This is what we ought to understand by these Words of Jesus Christ to his Apostles.

It was not less, to preach to Men this *Grace of Superabundance*, than to declare to them the Completion of the Promises, by the Accomplishment of the Redemption, that Jesus Christ sent his Apostles to teach all Nations. He taught, and caused to be taught, to Men a Law more perfect than that which they had learn'd from *Moses*, that, discerning better their being in a State of Sin, and the Assistance they had receiv'd to overcome it, they might the more love God, who had delivered them, and his Christ, who had rais'd them to the Power of acquiring an Augmentation of eternal Glory. And as it was important, that Men should be convinced as well of the Promises God had made to send a Deliverer, to Human Nature, as of the Coming of that Deliverer; and of the Grace he had merited for Men; and, for that End, that it was necessary there should be Witnesses, against whom there could be no Exception, God, for that Purpose, permitted that the Jews should fall into Incredulity, in not receiving the *Messias*; and should content themselves with the Books of the Law of *Moses*, in which are contain'd the Promises of that *Messias*, and the Signs of his Coming: God, therefore, to produce indubitable Witnesses of those unbelieving Jews themselves, dispersed them through

all the Nations of the Earth, that they might carry thither the Books of the Law, which invincibly prov'd that the *Messias* was come who was therein promis'd, and evinced all the Circumstances that the Prophets had declar'd, a long Time before, concerning his Coming, his Miracles, and the Death he suffer'd.

The Jews could not be suspected to have acted in concert with the Christians, because they have ever been their implacable Enemies. Besides, there were Versions of their Books, that had been spread among other Nations long before their Dispersion. Hence see, how their Blindness served to convey the Knowledge of the *Messias*, and of the Grace he brought to Mankind.

Let us observe likewise that, at first, the Infidelity of the Nations was the Cause that God chose the Children of *Abraham*, to make them a People who should be the Depositary of his Law; and that afterwards, the People of the Jews, who descended from *Abraham*, fell, in their Turn, into Unbelief, to give Opportunity to declare to the Nations the Law of the *Messias*.—All were Unbelievers; and have mutually served, by their Unbelief, to the establishment of that Law.

But why did God permit that all in general, that is to say, the Nations, and the Jews, should fall into Unbelief? Let us ask that of St. *Paul*; he will tell us, *I would not, Brethren, says he, that you should be ignorant of this Mystery: which was, that God had included all Men in Unbelief, that he might shew Mercy to all. For God hath concluded them all in Unbelief, that he might have Mercy upon all, Rom. xi. 32.* On this Occasion it is, that St. *Paul*, with Reason, exclaims, *O the Depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out!*

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If we were able, like *St. Paul*, to elevate ourselves to the Contemplation of the wonderfulness of that infinite Wisdom of God, who knows to dispose all Things to his own Glory, and for the Execution of his Designs, we should not be less struck with Admiration than he was, to see that God, who had so many Ways to save Mankind without their falling into Sin, has yet been pleased to serve himself even of their Sins to save them all, in dispensing to them all the Greatness of his Mercy. Human Wisdom would never have comprehended that he could draw from the Iniquity of Men an Occasion to manifest his Goodness to all. These Ways of God appear indeed unsearchable; and inspired *St. Paul* with the Transport of Admiration that made him exclaim, *O the Depth, &c.*

A very proper Occasion, to observe the Error of many Christians about Passages of Scripture, in adapting them to their particular Opinions. An Error that proceeds ofteneft from their indiligent Examination of the Circumstances that gave occasion for certain Expressions in the sacred Writ, which they take upon them to interpret according to their own Fancy, often contrary to the Import those Expressions carry in their natural Sense. How great a Mistake! for Instance, what Perversion! to cite, every Moment, these Words of *St. Paul*, *O the Depth of the Riches, &c.* to denote the Wisdom of God by the Severity of his Judgments concerning the small Number of the Elect, and the great Multitude of the Damned? Since *St. Paul* uses them in altogether a contrary Sense, and only to shew the Admiration he was in of the Mercy of God to Men, notwithstanding their Unbelief; and that he had even made use of the Infidelity of all, to shew to all, without Distinction, the Effects of his infinite Mercy. *For God hath concluded them all in Unbelief, that he might have Mercy upon all. O the Depth,*

Depth, &c. This is that which *St. Paul* could not forbear, and which made him exult, in adoring the Wisdom of God, incomprehensible to the short Reach of human Conception.

Perhaps, it may be said with Reason, that it can only be imputed to the Delusions of the Old-man, that the Sense of those Words has been so perverted, as too often to be made Use of to inspire a Dread, and Terror; whereas, in the Meaning of the Apostle, they ought to fill us with Sentiments of Admiration of the Goodness of God; a Love without Bounds for a God so merciful, and an humble Acknowledgment for his ordering Things in a manner so beneficial to us, that all the Wickedness of the Old-man is not able to deprive us of the principal Fruit of the Redemption of Jesus Christ.

We lay it down, therefore, as an undoubted Principle, that *St. Paul* made not use of those Words, *O the Depth of the Riches, &c.* to apply them to the rigorous Judgments of God; but solely to make us admire the Lenity of them, and to shew to Men the Greatness of his Mercy; and that the Means he employed to save them all, could not be looked on but as the Decrees of a Wisdom inconceivable to human Capacity.

ARTICLE IX.

What the Grace of Redemption is? And what, Grace superabundant?

WHEN we say the *Grace of Redemption*, we mean nothing else than the Benevolence of God, who, by our Redeemer, has exactly replaced Men in the same State they were in before the fall of *Adam*. By the *Grace of Superabundance*,
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we mean a Gift of God, from his free Goodness, accorded to Christians; and which gives them room to merit a greater happiness than those shall have, who are only benefited by the *Grace of Redemption*. In Relation to which, the following Propositions cannot be doubted.

1. *Adam* had been saved, and admitted into eternal Felicity, if he had died before he had received the Law of God; or immediately after he did receive it, and before he broke it.
2. *Adam* would have been damned, if he had died immediately after he broke that Law, and before God had promised him a Redeemer.
3. If *Adam* had died immediately after the Promise of a Redeemer, he would have been saved; but he would only have had, in Heaven, the Degree of Felicity answerable to the State he was in before he broke the Law; for a bare Reparation only sets Things in their first Condition.
4. *Adam* dying, after 930 Years of a regular, penitent Life, would have had a greater future Happiness, than if he had died immediately after the Promise of a Redeemer.

Now, if it be asked, whence it is, that *Adam* acquired a greater Happiness after the Fall, than if he had died before he broke the Law? We answer, that the Redeemer did two Things, in restoring Mankind:

First, He re-established them precisely in the same State they were in with respect to the Happiness Men would have had, who had died before the Fall of *Adam*; and that Happiness is that which answers to what we call the *Grace of Redemption*, a Grace general to all Men who fell in *Adam*.

Secondly,

Secondly, The Redeemer gave to all Men, besides that Grace, the Means to merit an Augmentation of Happiness; which is a particular Grace to those whom God favours with It, and which he denies not to all such who ask It fervently of him, and who do their utmost to obtain It; a sanctifying Grace to all those who make a good Use of It; and which is in them the Principle of Merits, tho' It be a free Gift of the Goodness of God.

This is not a Distinction in the Air: It is grounded on the remarkable Words of St. Paul, *But where Sin abounded, Grace did much more superabound*, Rom. v. 20. If Men had committed no other Sins than that of *Adam*, the *Grace of Redemption* alone would have been sufficient to merit for them all, the same Happiness; but because they daily commit a Multitude of others, Jesus Christ has brought *superabundant Grace*, by the means of which they may, themselves, merit in him, who brought It to them, a Happiness superabundant; so that the Redemption is an abundance of Grace, which effaces the abundance of the Sin of *Adam* in all Men, and replaces them in their first Condition; and the *Superabundance of Grace* is given them, that, by that, they may merit an Augmentation of Glory; otherwise that *Superabundance* would be useless. What would our Saviour, himself, have us understand by his saying, that he came to bring to Men Life, and Life more abundantly? *I am come, that they might have Life, and that they might have it more abundantly.*

From this Distinction, it is easy to comprehend, that, far from our having Reason to complain of our Lot, that God permitted us to fall in *Adam*, to raise us again in Jesus Christ, we have, on the contrary, an infinite Obligation to him for having brought about for us, by the Redeemer, Advantages infinitely greater than those *Adam* was appointed

pointed with in his Creation, with respect to the supernatural State to which he has raised us; to be able to merit an Augmentation of Happiness. It is indeed a great Happiness, that the *Grace of Redemption* has restored all the Posterity of *Adam* to the State they were in before his Fall; but with that first Happiness, we gain, by the *Grace of Superabundance*, all the Fruits of that Grace, which are of an infinite Price. We ought, therefore, to think ourselves happy that *Adam* fell. We bring It not in support of our Argument; but the Church of *Rome* acknowledges It in one of her most solemn Offices, and even that it was necessary, for our greater Happiness, that *Adam* should sin. *O felix Culpa!* says she, *O certè necessarium adeo peccatum!* It is in the Office for *holy Saturday*.

But It will be said, *Adam* accepted of the coming of the Redeemer, and lived afterwards according to the natural Law: This is the Reason why he was saved; but the Pagans and the other Infidels, the Libertines, and the Flagitious, lived not according to that Law; therefore, they cannot be saved.

It is answered that *Adam's* Acceptation of the coming of the Redeemer was not that which restored him, It was the Acceptation by the mystical Lamb, immolated from the beginning of the World, the eternal Word, who freely taking upon himself the Sin of *Adam*, and, by Anticipation, all the Sins of Men, offered himself to restore them, as a Victim worthy to satisfy the Divine Justice for all. Before that Acceptation by the Son of God, to whom, (by Anticipation, in respect to the Time when he made that Submission) we give the Name of Jesus Christ, *Adam* could merit Nothing; after his Sin, he became an Enemy to God; all he could do of himself could never repair his Fault; because there behoved to be nothing less than an infinite Satisfaction

tisfaction to abolish, and repair an Outrage committed against an infinite Majesty. His Sin had so erased the Image of God in his Soul, that he was no more capable of any moral Good : So we see in the Scripture that, when God charged him with his Crime, instead of imploring his Clemency, which would have been a point of Justice, he thought of nothing but of disculpating himself, or to render Two guilty of It. It was, answered he, the Woman thou gavest me as a Companion, who gave me of the Fruit of the Tree. *The Woman whom thou gavest to be with me, She gave me of the Tree*, Gen. iii. 12. An Answer that was a new Offence to his Creator, in charging on him the Cause of his Disobedience, by giving him a Wife who had seduced, and incited him to eat of the forbidden Fruit, and that tended, at the same time, to transfer the Sentence to her.

While *Adam* continued in the unhappy Condition of being an Enemy to God, all he could do could not be of any Merit towards his Reconciliation ; but from the Moment Jesus Christ accepted to satisfy the Divine Justice of his Father for him, *Adam* was reconcil'd and restored to his first State of Innocence, by the *Grace of Redemption*, which was from that time imputed to him.

His Acceptance of It, was an Effect of that Grace, in the same manner as was his Repentance, and all he could do afterwards that was meritorious, an Effect of a *Grace of Superabundance* that acquired for him a greater Happiness, than if he only had obtain'd the *Grace of Redemption*.

As to the Pagans, other Infidels, and the Flagitious, they were compris'd, with *Adam*, in the *Grace of Redemption*, by Jesus Christ's taking upon him to be their Restorer. Their personal Acceptation is a Thing indifferent in respect to that Grace, tho' It be necessary to put them in the State of the *Grace of Superabundance*. The *Grace of Redemption* depends

depends not at all on their Acceptation : It is a pure Effect of the Mercy of God, and an absolute Gift unattended with any Condition. In one word, the Redeemer was sent for the Restoration of all Mankind ; but that would not be an entire, and real Restoration, if it did not set Things again in the same State they were, before all Men fell in *Adam*.

If *Adam* had not eaten of the Fruit of the Tree of Knowledge, which was forbidden him, till after having begot twenty Children ; (let us suppose that to be true, as it is possible ;) and that he had told his Children the Command God had given him, and the Punishment that was to be inflicted on him on his Disobedience ; those Children who would foresee their Fall in that of their Father, and could not know the Benefit that was to accrue to them from the Crime he should commit, would be under constant Alarms, lest their Father should transgress ; but let us suppose, that, after that, the Father had transgressed, unknown to them, they would then have been culpable without their privity to that Crime : Afterwards God, unknown likewise to them, promising a Redeemer to their Father, they are at the same Time justified without knowing it. Thus, they are become criminal, and have been justified without their Knowledge. This is exactly the State the Pagans are in. They know nothing of their Fall and their Justification. This Ignorance is the Cause that they are ignorant also of the *Grace of Superabundance*, to profit by It : 'Tis therefore too, that according to the Words of Jesus Christ, it shall be better for them at the Day of Judgment, than for the Libertines, who have had the Benefit of Instruction ; and who, having had the Means to obtain, and to profit by the *Grace of Superabundance*, which God gives to those who will make a good Use of It, have neglected or rejected It, to deliver Themselves over to their Lusts.

Do the Libertines, and the Wicked, rightly comprehend all the Heinousness, all the Unworthiness and Ingratitude, that are in those Speeches, which are but too common? "So I go to heaven, 'tis enough; I don't trouble myself about the Place "I shall have there." God would that we, whom he has made after his own Image, should be holy because he is holy; Jesus Christ who came to deliver us from eternal Damnation, has given us an Example which he would have us to follow; and did not cease to preach, on Earth, what Men ought to do to reach to the Perfection which God requires of us; and to obtain for ourselves the *Superabundant Grace* he has merited for us. Have God and Jesus Christ then done too little for us, that we should believe we may dispense with the Acknowledgments due to them? Be we therefore holy, since God would that we should be so; let us walk in the Way which our Saviour hath shewn us, and which he hath caused to be shewn us. All the Exhortations of the Prophets, of the Apostles, of the Preachers of the Gospel, tend to incline us to profit by the *Grace of Superabundance* which Jesus Christ has procured for us. It is to give us the Means to obtain that Grace, and to be benefited by it, that Jesus Christ has established his Church, and the Sacraments he has impowered her to administer; and that he has left us the Holy Scriptures, and Pastors to instruct us. The infinite Obligations we owe to our Redeemer, will convince the most profligately wicked that it is on their Part, an Ingratitude, and a most enormous Unworthiness, to slight a Grace so precious, and which enables us to merit so much more Happiness as we endeavour, with our utmost Efforts, to obtain, and to use It as we ought.

We would willingly ask the Opposers of this System, if the Licentious, the Hereticks, and the Infidels, to whom one would preach this Doctrine, would
not

not be more disposed to their Conversion, than when one shall talk to them of a God who, of thirty Persons, damns twenty-nine of them to eternal Fire, according to the general Opinion? and does not such an Hypothesis better correspond with the Idea of a God infinitely merciful? This is what we cannot see, that any one can disallow, unless possess'd with that pernicious Error of the Old-man, who prompts to maintain that Jesus Christ died not for all Men. But as, no doubt, there may be many who, possess'd with that Prejudice, will be obstinate enough to combat our System, let us answer to the Objections they will not fail to bring against It.

ARTICLE X.

Answers to the Objections that may be made against this present System.

BEfore we examine what can be objected against our Hypothesis, it is proper to make some Observations.

First, It must be allowed, that the Holy-Ghost, who dictated the Scripture, has in some Places of it scatter'd Obscurities, and a sort of Darkness, which he would we should revere, without pretending to the Capacity of penetrating into them; whence it proceeds, that the Solutions of a Theologian are not allwise so clear as the Objections of a Philosopher; because a Theologian, not being able to explain, by Reason, the Mysteries that are above Reason, is obliged often to have Recourse to Faith, which is obscure in itself; but as Faith is undoubtedly to be relied on more than Reason, the Determinations of a Theologian, supported by the Holy Scripture,

ture, ought to be allowed to be surer than the Objections of a Philosopher.

Secondly, When, in the Holy Scripture, we meet with Antilogies, or Contradictions which seem plainly so, or Opinions that appear opposite, and can no way be reconcil'd, they ought to be received in the Simplicity of Faith, humbly waiting till it shall please God to discover the Sense of them; but if there happen to be several Ways to expound them, that which agrees the best to Faith, and Reason, ought to be preferred. For Instance, it is laid down as an undoubted Principle, that God is a Being infinite, and immutable: And that he is so, is certain; and yet it is look'd on too to be as certain, that he is provoked by our Sins, and appeased by our Prayers; for it is on that Principle that all Religions have been formed. Subvert that Position, you destroy all the Religions in the World.

These two Principles appear, in the mean time, to be very opposite; and very greatly perplex each other; and one cannot well get over that Perplexity, but by resting on the Incomprehensibility of God. In God, says he, all is incomprehensible; but it is not in that Particular only: It may be said, that, in every Thing, on every Subject, there may be Objections unanswerable by us, if we would be candid enough to own it. The Understanding, in certain Objections it raises to itself, goes to the end of its Reach, and stops there. It must, to furnish itself with all Solutions, go beyond its Compass, which it cannot do. We may say, without giving into the Opinion of the *Catalepticks*, that God has placed in all Things a point of Incomprehensibility that Man cannot penetrate; he finds almost every where a Limit, where his Light is extinguished.

Carneades did not confute the System of *Chrysippus*, but by making Use of the Objections *Chrysippus* started

started against himself. O poor *Chrisippus*, said he, his Strength has undone him.

Arvagus, with his set Forms, embraced the Way of Truth by so many Refinements, that he was, and is still look'd on as a Favourer of Pirronism.

Bellarmin has not much better succeeded in many Places of his Controversies. So true it is, that human Abilities are more subtle in forming Objections against the Truth, than they are in solving them clearly, when they have form'd them.

Thus, he who insists that all Difficulties be unravell'd, and all render'd manifest to him, ought himself to be able to do the same Thing in Defence of his own Doctrines; and if he cannot do that in certain Cases, his Adversary is, at least, on equal Terms with him. It is for that Reason we shall answer Objections two Ways, *viz.* by retorting on the Objector; and afterwards, by Explication; so that we demand before-hand of our Opposers, that they explain the Authorities we have taken care to bring from the Holy Scripture, that it may be seen whether their Explications be more literal, and more rational, than ours.

The first Objection.

It will be said, in the first Place, that this System overturns all Religion; for if all Men are to be saved, what Occasion is there to pain ones self by the Observances Religion enjoyns? The impious, and the good Christian will be on the same Foot; what Necessity is there to pray; to ask of God to direct our Steps in the Ways of Salvation; since he is resolved to bestow Heaven upon us? And why shall we fear to sin, since God is determin'd not to punish us, or since all the Sins we can commit are punished in Jesus Christ, who died, and has satisfied for all? One may therefore be an Impostor, a Traytor,

tor, a Libertine, a Robber, and Atheist, since all That cannot make us forfeit Heaven, and subject us to Hell.

The 1st Answer, by retorting; which shews that, in the old System, the same Difficulties occur; and that they cannot be solv'd so well, as in the present one.

If God be infinitely perfect, will one say who has no Religion, He did nothing from the first but what was the most excellent; if he be immutable, he cannot change his Will; so all we can do, on Earth, cannot make him alter his Sentiments, or change what he once will'd: That being so, he will say, why need we pray, why mortify ourselves, and submit to all that Religion prescribes?

When you shall answer this impious Man by a Distinction never so rational, to make him understand how God alters not his Sentiments; nor changes his Will, when, for Example, he is provoked by our Sins, and appeased by our Prayers, he will not fail to maintain, and insist, that your Distinction is frivolous, if God be supposed to be immutable both in his Will, and his Decrees. — Observe how he will argue.

God is subject to no Change; for if we suppose that he is not, to-day, in the same Sentiment he was in yesterday, he must have acquired something he had not before, or have lost something he had yesterday. Yesterday God look'd on me with Indignation, according to you, and to-day he regards me with Sentiments full of Goodness. Now, I ask what it is he acquired, and what it was he lost, that his Sentiments of to-day have cancelled those he had yesterday? Were what he acquired, or what he lost, modes identified with his Essence, or Entities distinct from it?

But

But it cannot be said that God is a compounded Being; nor, consequently, that he has acquired, or lost any thing that is distinct from himself: But, on the other Side, if it should be pretended that what he has acquired is a Mode identified with his Essence, it would follow, that a Thing which has subsisted from all Eternity could cease to be; for Modalities have that, in particular, that they cannot be produced but by the Extinction of another Modality; so that if God should receive another Modality, that which preceded it would be destroyed; but that cannot be said of God.

And, as to the rest, what is it that would produce that Modality? Can it be caused without a new Production of the Divine Essence with which it is identified? and can God re-produce his own Essence; he who necessarily exists, and who cannot cease to exist? Nor, consequently, can he receive any new Modification; for it is not with him, as in the Modifications of a Creature which a continual Creation re-produces every Moment.

God cannot, therefore, acquire either a new Accident, or a new Modality; and it is that which renders him immutable; It is thus his Immutability is proved by sound Theologie. Says a great Divine, "If God were not immutable in his Will, and in his Knowledge, it could not be said that he sees all Things by one sole and the same Act: That God should change his Will, he must, of Course, change his Knowledge, which is necessary and invariable." This is what St. *Augustin* means too, in his thirteenth Book of his *Confession*: *Nam sicut omnino tu es, Tu scis solus qui es immutabilis; et Essentia tua vult, & scit immutabiliter, &c.* That is, thou, my God, who hast nothing in thee, that can pass away, and cease to be; Thou art likewise he alone who has the perfect and entire Knowledge of all that thou art; because thou art immutable,

table, and knowest immutably that which thou immutably willest. Thy Essence wills, and knows immutably; and thy Will is; and wills immutably.

According to these Words of *St. Augustin*, it is impossible God can change his Will, any more than he can his Knowledge. If he cannot change his Will, he then wills, to-day, what he willed yesterday; and what he wills to-day, will be his Will for ever. — Be due Reflection made on the many Consequences that may be drawn from all this, and on the Nonplus such Retortings reduce a good Man to, who would let himself be led by mere Reason. The old System is however bound to solve such Difficulties as these are. Let it solve them then, and let it fairly examine whether or no it may give Room for a Replication, that it has not sufficiently paved the Way, by it's Solutions, to the Evidence of the Reasonings it shall further adduce.

In the meantime, we say the Objection has no Weight against the present System; for that It should, it behoved that we should have asserted that all Men shall infallibly reap not only the Fruit of the *Grace of Redemption*, but likewise that of the *Grace of Superabundance*; and that they shall enjoy the same Happiness in Heaven. We, on the contrary, say, that to obtain the Fruit of this last Grace, which is a greater Degree of Happiness than that which is the Fruit of the *Grace of Redemption*, we are obliged to do all that is possible for us to merit it. 'Tis for that End we must pray, and ask it of God, that we must pain and mortify ourselves, and submit to the Ordinances the Law prescribes to us. We ought to be afraid to Sin; because Sin deprives us of that Grace, makes us lose the infinite Advantages that are the Effects of it, and renders us liable to such temporal punishments as we ought to fear.

Religion,

Religion, therefore, is not at all overturned by this System, which tends to encrease our Acknowledgments, and Love to God. The more we perceive we are assured of Salvation, the more we are sensible of our Obligations to God. The more we find ourselves inclined to Sin, the more we ought to be warm'd into our Duty to love, above all Things, a God so gracious, who has assured us of Heaven, notwithstanding the Corruption we are involv'd in by the Old-man. God has granted, not to deprive us of Heaven, and not to punish us for our Offences by eternal Pains; but he has decreed to deprive us of the *Grace of Superabundance*, and not to augment to us the Happiness that answers to the *Grace of Redemption*, if we live sinfully; and to chastise our Sins by temporal Punishments. Thus, he who gives himself up to Sin, in permitting himself to be deluded by the *Deeds of the Old-man*, loses still infinitely much, in frustrating himself of all he might have merited by the *Grace of Superabundance*, and in subjecting himself to temporal Infirmities, which God denounces against all those who shall neglect that Grace, or who shall misuse it; for it is with respect to the good, or ill use, to the Reception, or Rejection of that Grace, that Man has free Will; and not to deprive, or assure himself of Heaven.

God, in creating Mankind, destined it to Heaven, without It's Participation; and when Jesus Christ came to redeem Men from Sin, he open'd Heaven again to them, without their co-operating in it; so that there remains no Necessity to ask of God the *Grace of Redemption*, which he has already accorded to us of his free Mercy. Every one may be assur'd of the Benefit of that Grace, which is an Admission into Heaven; but it is necessary to ask of Him the *Grace of Superabundance*, that we may merit the degrees of Happiness which will be the Consequences of it, and which constitute the different

Mansions that are in the House of God; and no one knows, or can know certainly, whether he be worthy, or unworthy of them.

The second Objection.

In *St. Matthew*, Jesus Christ says to a young Man, who asked what he should do to inherit eternal Life: If you would enter into Life, keep the Commandments. In *St. Mark*, he says, you shall love God with all your Heart, with all your Soul, and with all your Strength; and your Neighbour as yourself. *St. Paul* says, in his Epistle to the *Hebrews*, *But without Faith it is impossible to please him; for he that cometh to God, must believe that he is, and that he is a Rewarder of them that dilligently seek him.* Whence it is obvious to deduce this Consequence, that all those who have not Faith, or who have Faith without keeping the Commandments, or love not God with all their Hearts, and their Neighbour as themselves, shall not enter into eternal Life; and consequently shall not be saved: But as there is a great Number of those, a great Number therefore must be damned.

Answer, by Explication.

Man is subject to two Sorts of Death; one, mystical, and the other, real. By the first, we are all dead in *Adam*; and by the second, we all die bodily. Man can likewise have two sorts of eternal Life; One, by the *Grace of Redemption*, and the other, by the *Grace of Superabundance*. It is This Jesus Christ would have us understand, when he says, in *St. John*, *I am come, that they might have Life; and that they might have it more abundantly,* *John x. 10.* That they might have Life, there is, for the Life of Redemption; and that they might have

have it more abundantly, there is, for the Life by the *Grace of Superabundance*.

But in those two Passages in the Objection, the Matter in Question is the eternal Life that answers to the *Grace of Superabundance*, and not the eternal Life acquired by the *Grace of Redemption*; which evidently appears by the Words St. Paul adds after he had said, "that we must believe that God is," [*and that he is a Rewarder of them that diligently seek him.*] That Reward is the Fruit of their Faith, of their Love for God, and for their Neighbour; and of their Application to keep all the Commandments: Now all these Things are the State of the *Grace of Superabundance*.

But, perhaps, you will say, it is a Thing that shocks Reason to affirm, that, without Faith, without loving God, and without keeping the Commandments of God, we may be saved.

I answer, that it is not more difficult to comprehend that all Men are saved in Jesus Christ, who has shed his Blood, and purchased for them the Merit of Faith, of the Love of God, and of keeping the Commandments, than it is to comprehend that all Men have sinned, and deserved eternal Death in *Adam*. Why should it be more against Reason, that they should be all Believers, and obedient, in Jesus Christ, than to say, that they have been all Unbelievers, and disobedient, in *Adam*? There cannot be one Reason alledged for the one, which will not serve for the other; unless you will say, that Jesus Christ had not the same Power to redeem all Men from the State of Reprobation that *Adam* had to damn Them. As God inclines more to be merciful, than to punish, there is much more Reason to say that all Men have been sanctified in Jesus Christ, and that they shall all enter into eternal Life in virtue of the *Grace of Redemption*, than that they have been damn'd by the Sin of *Adam*,
and

and deprived of the Fruit of the Passion of him, who died for all.

Did not God promise to *Isaac*, that all the Nations of the Earth should be blest'd in his Seed? *And in thy Seed shall all the Nations of the Earth be blest'd.* — Did he not renew that Promise to *Jacob*? *In thee, and in thy Seed, shall all the Tribes of the Earth be blessed.* The Word, *Tribe*, shews still more emphatically, that all, without Exception, shall participate in the Redemption. The royal Psalmist also expresses himself in the same Manner, when he speaks of the Extent of the Grace that Jesus Christ should bring to Men. *And Men shall be blessed in him; all Nations shall call him blessed, Psalm, xxii. 17.* What can be meant then by these Blessings to all Nations, to all the Tribes of the Earth, if it be not the Application of the *Grace of Redemption* to all Men? Can it be said, that these Words, *all the Nations, all the Tribes*, can only mean the small Number of what is called the *Elect*? And if that were no more, according to the received Opinion, than an offer of the *Grace of Redemption*, would *David* have added, in his Prophecy of the blessedness of all the Nations of the Earth in Jesus Christ, that all People should praise, and magnify him? — God is faithful in his Promises; he has promised that all Men shall be blessed in his Christ; therefore they shall be blessed, and be all saved.

The third Objection.

It will be said, in the Third Place; either the Holy Scripture speaks not Truth, or some must be damn'd; for *First*, in St. *Luke*, Jesus Christ, speaking of the wicked rich Man, says, the rich Man died also, and was buried; in Hell, being in Torment, he lifted up his Eyes towards Heaven, and seeing

seeing *Abraham* afar off, &c. Read that Chapter to the End. — There is then, the wicked rich Man in Hell. There is, palpably, a Man damn'd. Secondly, in St. *Matthew*, Jesus Christ, speaking of the last Judgment, says, then the King shall say to those who shall be on his left Hand, depart from me, ye cursed, go to everlasting Fire prepared for the Devil, and his Angels: A little lower, he adds, Those shall go away to everlasting Punishment; but the Righteous into Life eternal. Observe then Men, who have a very different Lot! If they had been all saved, their Condition would have been equal; but we see, by the Words of the Gospel, that one Part of them shall go to Torment, and the other, to Life eternal: It must, therefore, necessarily be, that Part of them were saved, and the others damned; and that the Number of these shall be greater, than of those who shall be saved; seeing Jesus Christ moreover says, in St. *Matthew*, Chap. xx. 16. that *Many are called, but few chosen*. St. *Paul*, to the *Romans*, in speaking of *Israel*, says, *tho' the Number of the Children of Israel be as the Sand of the Sea, a Remnant shall be saved*, Romans ix. 27. Therefore the greatest Part of Mankind shall be damn'd.

The first Answer, by Retorting.

I shall begin the Answer to this Objection, by the Passage in St. *Paul* last cited in it, *Tho' the Number of the Children of Israel, &c.* and which is taken from *Isaiab*, Chap. x. 22. — How are we to reconcile this Passage with these which are of the same Epistle of St. *Paul* to the *Romans*, Chap. xi. 25. *Blindness in Part is happened to Israel, until the Fulness of the Gentiles be come in. And so all Israel shall be sav'd: As it is written, there shall come out of Sion the Deliverer, and shall turn away Ungodliness from*

from Jacob: For this is my Covenant unto them, when I shall take away their Sins. St. Paul, in this Place, still cites a Prophecy of *Isaiab*, Chap. xix. 20. It is certain, that, by the import of these Words, all the Jews shall be saved; and he had said before, as is seen in the Objection, that a Remnant of them only shall be so; there is in them, therefore, an Obscurity that must be cleared to reconcile this Contradiction.

The same St. Paul says again, that God has involved all Men in Unbelief, that he might take Occasion from thence, to save them all by his Mercy. *For God hath concluded them all in Unbelief, that he might have Mercy upon all*, Rom. xi. 32. How then shall he have Mercy upon all, if he damns the greatest Part? And how shall he save but one Part, if he damns none?

As Jesus Christ, and St. Paul, cannot contradict one another, since it is the same holy Spirit that speaks; the Texts in the Objection, and those in the Retortion, must needs contain some Mystery, and require to be explained.

Besides, in St. John, vi. 39. Jesus Christ says, that he came not down from Heaven to do his own Will, but that of his Father; and that the Will of his Father was, that he should lose nothing of all his Father had committed to him. *And this is the Father's Will which has sent me, that, of all which he hath given me, I should lose Nothing.* A little before, he had said, that the Father had given all Things to the Son. *And hath given all Things into his Hand.* In St. Matthew, he says, *even so, it is not the Will of your Father which is in Heaven, that one of these little ones should perish.* Jesus Christ, discoursing of his Father, further says, *I do allwise those Things that please him*, John viii. 29. But we have just now seen, that it pleases him that not one should be lost. In Truth, God had said by *Isaiab*,

Isaiab, speaking of his Christ, *It is a light Thing, that thou shouldest be my Servant to raise up the Tribes of Jacob, and to restore the preserv'd of Israel; I will also give Thee for a Light to the Gentiles, that thou mayest be my Salvation unto the End of the Earth,* *Isai. xlix. 6.* That is, that thou mayest save all Men; for we must not so strictly adhere to literal Terms, as not carefully to examine the Sense of them; so, in this Place, those Words, "unto the End of the Earth," signify unto all Men in Countries the most remote. He says likewise that all the Posterity of *Israel* shall be sanctified in the Lord, and shall be worthy of Praise.

Let us conclude, therefore, from all these Passages, which are, at least, as positive as Those in the Objection, and which, strengthen'd by our Arguments in the fourth and fifth Articles of this Treatise, become still the more clear, that there is a Mystery in the Texts cited in the Objection. In Effect, many learned Men, as *Justin*, *Theopholite*, *Eucherius*, *Pope Gregory* and others, were of Opinion, that what Jesus Christ says of the Wicked Rich Man, was only a Parable, and not a History of Matter of Fact; for the Soul of the Rich Man had not Eyes to see from a Dark Place, such as Hell is suppos'd to be, up to Heaven; It had not a Tongue to be scorch'd with the intense Heat of the Fire; nor had the Soul of *Lazarus* a Finger to dip in Water; and could a Drop of Water quench those supposed Flames of Hell? That Discourse, therefore, visibly appears to have been Figurative; and when *Tertullian*, *St. Chrysostom*, and *Origen*, believed It to be a real History, that Diversity of Sentiments serves to prove the Obscurity of the Matter, and to induce Us to canvass the Mystery of It.

ARTICLE XI.

*Second Answer to the preceding Objection by
Explication.*

WE have already explained, that, as there are two Sorts of Grace for the Salvation of Mankind, viz. the, *Grace of Redemption* and the *Grace of Superabundance*, there are likewise two Sorts of Eternal Happiness; One, that answers to the *Grace of Redemption*; and another, that answers to the *Grace of Superabundance*, which merits the Reward of Virtue. Jesus Christ has redeem'd all Men; but all are not blest'd with the *Grace of Superabundance*; and one certain Mark, that the last Judgment will be on the good, or ill Use, of the *Grace of Superabundance*, is, that in that place of St. *Matthew*, where Jesus Christ speaks of that Judgment, He says Nothing of the Sins of Those He condemns; He mentions only their Want of Virtue, *I was thirsty, and You gave Me no Drink*, &c. intending We shou'd understand, that the Old-Man, the natural Man, the Body of Sin, not having had any Participation in the *Grace of Redemption*, nor in That of *Superabundance*, and retaining the Condemnation he receiv'd for the Sin of *Adam*, still subsists on his Part, and makes it not necessary he should fall under the Sentence of the Last Judgment, but for his Want of all Virtue, which is incompatible with him, and includes Him in that Sentence; and, consequently, can let him have no Portion in the Grace of Jesus Christ. *What Communion hath Light with Darkness?* 2 Cor. vi. 14.

But, to set this Answer in It's full Light, and to shew evidently to whom the Words of that King
are

are directed, "Go ye Cursed into everlasting Fire," Men must be look'd on, as we have already observ'd, in two different Lights; in one, They aspire to Heaven in Jesus Christ; in the other, They cleave fast to the Earth in *Adam*. The spiritual Man, and the Natural Man, those two mystical Personalities, are so blended in every Individual of human Nature, that They cannot, during this Life, be separated but in Idea. Each of these two Men has his View and Operations; the One seeks only temporal Happiness, and sensual Pleasures; he has no Relish for what relates to Heaven: It is he, whom *St. Paul* calls the Old-man, the Body of Sin, the Body of Death, whom we must put off with all his Deeds; *Seeing that You put off the Old-man with his Deeds*, Coloss. iii. 9. and from whom he prayed to be deliver'd; *Who shall deliver me from the Body of this Death?* Rom. vii. 24. But the New-man, the Inward-man, the Spiritual-man, is he, who, being made alive in Jesus Christ, cannot be led away by the Delusions of the Old-man; He stands his Attacks, he feels the Effects of Them, without approving Them; and he laments to find himself so inclin'd to the Corruption of the Old-man, for which he has such an Aversion.

God has made that Corruption the Cause of the Combatings of Those we call the Righteous; That is, such who live in the Practice of those Virtues the *Grace of Superabundance* inspires Them with. It is by that Grace, They triumph over the Corruption of the Old-man, and his Devices; and so derive their Merit, and their Happiness, from their Enemies. *St. Paul*, feeling in himself this Corruption of the Old-man, pray'd to be deliver'd from It. He look'd on the Allurement of that Corruption as a Messenger of Satan that buffeted him, and which he, several Times, pray'd the Lord that It might depart from him: But God, who saw, that those Attempts

of the Old-man would be so far from prevailing against this Apostle, that they would be advantageous to him, by the Victories they would procure him, did not think fit to grant his Request, satisfying himself to say to him, my Grace is sufficient for Thee. *There was given me a Thorn in the Flesh, the Messenger of Satan to buffet me. . . . For this Thing I besought the Lord thrice, that it might depart from me; and He said unto me, my Grace is sufficient for thee.* 2 Cor. xii. 7. As if God had said to him, be not dismay'd at the Operations of the Old-man in thee; Thou art not ignorant, that my *Grace of Redemption* has freed thee from Disquiet on that Account; my *Grace of Superabundance*, to merit the Reward Thou labourest for, shall not be taken from thee, for thy Zeal in resisting his Delusions.

It is not, therefore, the Man made alive in Jesus Christ, the New-man, the Inward-man, who sins in us; it is the Old-man, the Natural-man, the Earthly-man. Those Sins rebound on him, and not on us, who are redeem'd by Jesus Christ. But because it would be difficult to explicate these Mysteries, and these Combats against the Operations of the Old-man, so clearly as St. Paul has done in the seventh Chap. of his Epistle to the Rom. We shall transcribe him, Word for Word, from Ver. 14. to Ver. 4. of Chap. 8.

Ver. 14. *For we know that the Law is spiritual; but I am carnal, sold under Sin.*

15. *For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I.*

16. *If then I do that which I would not, I consent unto the Law, that it is good.*

17. *Now then, it is no more I that do it, but Sin that dwelleth in me.*

18. *For I know, that in me (that is, in my Flesh) dwelleth no good Thing; for to will is present with me, but how to perform that which is good, I find not.*

19. *For*

19. For the Good that I would, I do not; but the Evil which I would not, that I do.

20. Now, if I do that I would not, it is no more I that do it; but Sin, that dwelleth in me.

21. I find then a Law, that when I do Good, Evil is present with me.

22. For I delight in the Law of God, after the Inward-man.

23. But I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members.

24. O wretched Man that I am, who shall deliver me from the Body of this Death!

25. I thank God, through Jesus Christ our Lord. So then, with the Mind I myself serve the Law of God; but with the Flesh, the Law of Sin.

Chap. viii. ver. 1. There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit.

2. For the Law of the Spirit of Life, in Christ Jesus, hath made me free from the Law of Sin, and Death.

3. For what the Law could not do, in that it was weak through the Flesh, God sending his own Son, in Likeness of sinful Flesh, and for Sin condemn'd Sin in the Flesh.

4. That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.

What can be added to these words of St. Paul? And do we not perceive ourselves arriv'd at the Unfolding of the Mystery? Do we not see a Distinction perfectly settled between Sin, that is, between the Man of Sin who is in us, and the Spiritual Man, who is also in us, and who disapproves of the Wickedness perpetrated by the Old-man, that Antichrist, that Son of Perdition, that Messenger of Satan,

Satan, ever oppos'd to the Spiritual Man, whom Jesus Christ has form'd in us? It is, I say, this Old-man who, at the Last Judgment shall receive a dreadful Sentence; and who, with Death and Hell, shall be cast into the Lake of Fire; because his Name was not written in the Book of Life. *And whosoever was not found written in the Book of Life, was cast into the Lake of Fire,* Rev. xx. 15. For then he shall be entirely separated from the New-man. They were sown together; but they shall be separated; One shall enter into Heaven; the Other shall perish for ever, and be overwhelm'd with Maledictions; that the *Grace of Redemption* may triumph, and that the Law of God may be justified.

This plain, and natural Explication, expressly taken from St. Paul, readily reconciles all the Passages of the Holy Scripture that seem to be contradictory on this Head, of the Salvation of all Men. It is easily comprehended,

1. How Jesus Christ is the Saviour of the World.
2. How he came to save Souls, and not to destroy them; and, notwithstanding that, how many chuse the Way of Perdition, through the broad Path that leads to it.
3. How he died for all; and yet that all are not equally benefited by the Graces he brought them.
4. How he shall, at the last Day, call the Righteous, the well Beloved of his Father; and how he shall execrate the Wicked.

To unfold all this, is to distinguish between the spiritual and Inward-man, and the natural and Carnal-man. The good, or the ill Use of the *Grace of Superabundance* fixes the Difference that shall be found, among the Elect, in Heaven, from those who have had only the *Grace of Redemption*; for says St. Paul, 1 Cor. xv. 40, &c. *The Glory of the Celestial is one, and the Glory of the Terrestrial is another. There is one Glory of the Sun, and another Glory of the Moon,*
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and another Glory of the Stars; for one Star differeth from another Star in Glory. So also is the Resurrection of the Dead; It is sown in Corruption, it is raised in Incorruption; and lower he says, It is sown a natural Body, it is raised a spiritual Body.

All this is easily explained. The Difference of the Glory of the Stars, by the different Degrees of Happiness Men shall have in Heaven; The Change of the Nature of the Body at the Resurrection, by the Separation of the Old-man from the New.

There are many called, but few chosen; that is, that all are called, to labour to acquire the Grace of Superabundance, and to make a good Use of it. That is the Talent given us to improve. That is the Vineyard, whither the Master of the House call'd the Labourers, some of them sooner, some later; but few answer to that Call, and few receive the Happiness appointed for those who have profited by the Grace of Superabundance, the Recompence of their Labours. As this Happiness is a Species of eternal Life greatly exalted above those who are not admitted to it, we may, tho' not with exact Propriety, call Death the Privation of this Life.

A Remnant [of *Israel*] shall be saved. That is, there was but a small Number of the Jewish Nation, who, having acknowledged Jesus Christ to be the *Messias*, have profited by the Grace of Superabundance, which he bestows on those who faithfully serve him, to elevate them afterwards to the Happiness that answers to the Merit of that Grace. Nevertheless, all *Israel* shall be saved by the Grace of Redemption. By this see, how easily all Difficulties, in reconciling the seeming Contradictions in Scripture, are solved by this Hypothesis.

The fourth Objection.

St. Paul, in the 1st Epist. to the Cor. says, *Be not deceived; neither Fornicators, nor Idolaters, nor Adulterers,*

Adulterers, shall inherit the Kingdom of God, Chap. vi. 9, &c. Galat. he says, Now the Works of the Flesh are manifest, which are these; Adultery, Fornication, Uncleanness, &c. Of the which I tell you before, as I have told you in Time past, that they which do such Things shall not inherit the Kingdom of God, Galat. v. 19. In an Infinity of Places, the holy Scripture speaks in the same Manner; and, consequently, those who commit those Crimes shall not be saved.

Answer.

To answer to this Objection, we would have it observed, that St. Paul lays it down as a Principle, that Fornication, Adultery, Idolatry, &c. are the Works of the Flesh, and that that Flesh cannot inherit the Kingdom of God. *Because Flesh and Blood cannot inherit the Kingdom of God.* Now it must be understood what St. Paul means by Flesh and Blood. To say, that he means human Flesh and Blood, or human Body, wou'd be to oppose Faith, which instructs us that the Blessed shall rise again in their own Flesh, and in their own Bodies; and that that Body, and that Flesh shall go into Heaven. *And tho' after my Skin Worms shall destroy this Body; yet in my Flesh shall I see God, Job xix. 26.* 'Tis that likewise the Apostles Creed says, *I believe the Resurrection of the Flesh*, that which we call the Body.—Does it not therefore appear that St. Paul calls that the Flesh, which we call the Old-man? Jesus Christ meant the same when he said to St. Peter, *Flesh and Blood hath not revealed to thee.*

We say therefore that Jesus Christ and St. Paul, speaking of the Flesh, meant the Old-man; and when St. Paul said, *Those who do the Works of the Flesh shall not inherit the Kingdom of Heaven*, he meant that the Old-man shall not inherit it; and 'tis that which we also maintain: For who is it
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who does the Works of the Old-man? It may be said, in some Measure, that, *implicitly*, they are the Works of human Nature; but, *denominatively*, of the Old-man. It is from him they derive their Wickedness; it is he, who brings forth the Fruit of them; so, in him, it is that they incur Condemnation; but that hinders not, that Man created in Jesus Christ, the New-man, should inherit Heaven, in Virtue of the *Grace of Redemption*; tho', because of the wicked Actions the Old-man produces in him, he has no Portion in the Fruit of the *Grace of Superabundance*.

The fifth Objection.

Is it not to open the Door to a licentious Life, and to subvert all Morality, to say, that a Man's Sins do not prevent his being saved? For, if they do not, why did Jesus Christ preach Repentance, and send his Apostles with Orders to preach his Gospel to all Men? Why did the Apostles, and particularly St. Paul, undergo so much Trouble, and Labour? and why did the Martyrs rather chuse to sacrifice their Lives, than offer a Grain of Incense to an Idol?

It would, besides, follow from thence, that the Libertines would be more excusable than they are represented to be; for, whatever they may do, they are assured of Heaven by the *Grace of Redemption*; and if the Fear of eternal Punishment, with which they are threatened, should not restrain them, to what a height of Enormity would they not bring themselves, if they imagined they had nothing to fear for the next Life? Conscience would become an useless Furniture; principally to such who have nothing to apprehend in this World; or who can flatter themselves with impunity of the Crimes they may commit.

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Answer

Answer.

This Objection which, on the first Face of it, dazzles the Eyes, has nothing in it that is solid. Far from opening the Door to an irregular, or licentious Life, by our Hypothesis, it cannot but incline, and, as it were, urge Men to live only for God, on a Principle of Love, and Acknowledgment; God wills, that we should love him; that is the Fire Jesus Christ came to bring upon Earth, and which he would every where kindle. God would not be served from mere Fear; but from Love. Sin is our Enemy, which estranges us from God; and Jesus Christ has destroyed Sin, that we may serve him without Fear, being delivered from the Hands of that Enemy. *That, without Fear, being deliver'd out of the Hand of our Enemies, we may serve him.*

We ought, therefore, now to serve him, as a good Father, who has manifested to us such great Proofs, of his tenderness, in giving his only Son to be our Deliverer, and in assuring us of Heaven, notwithstanding the Greatness of our Corruption, whereof we continually perceive the Effects. If any Thing can destroy Morality, incline Men to Enormity, and to an Indifference for God, it is, to represent a God so gracious, and so merciful, as some Preachers, untaught in the Ways of God, do; who speak of him, as of a Being cruel, and barbarous, ever on the Catch to find us culpable, on Purpose to destroy us, and who sometimes damns Men eternally for one single Fault that we, who are carried away by our Passions, would not punish a Servant for, with a Blow. It happens from these Declamations, that they imprint more or less, much dread of Punishment, but nothing of Love for God, tho' it be Love that he requires of us.

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But, in our Hypothesis, who is the Man so wicked, so abandon'd to Sin, and Enormity, that will not love a God, who, to render him happy, has not spar'd his own Son, and assured us of eternal Felicity, notwithstanding the Corruption in which the Sin of *Adam* has plunged all Men? What could God do more acceptable to us, and more affecting to beget our Love, than to cancel all our Sins by the Sufferings of one Man, (his Christ,) and, in him, to provide us with the Means even of augmenting an inestimable Happiness? These are Bounties of incomprehensible Price: But, however unproportioned the Elocution of the ablest Orator may be to this Subject, the Display of the Greatness of the infinite Benefits which the Mercy of God has appointed for us in our Redemption, will always be Motives more powerful to affect the Hearts of the most harden'd, than the terrifying Pictures of the most rigorous Judgments of God. A little Reflection will evince, that he who will not be affected with the Extent of the Kindness of God, and induced by Gratitude to love him, will never be excited to Virtue by a servile Fear, which has no Merit with God. The royal Prophet says, indeed, *The Fear of the Lord is the beginning of Wisdom*: But that is a filial Fear, more apprehensive of displeasing a good Father, than of Chastisement for the Offences he may commit.

A very natural Observation here presents itself, to instruct us very feelingly, that those who, on all Occasions, draw such terrible Portraits of the Justice of God, and expect thereby to oblige Men to apply themselves to the Work of their Salvation, are little acquainted with the Human Heart. In whatever Situation, in whatever Condition, Men are, the Desire of becoming Happy is ever a much more powerful Incentive than the Fear of being Unhappy, to prompt them to Application, and to the most

difficult Enterprizes. The Soul, which allwise cherishes a Sentiment that it was created for Happiness, tends ardently towards the Means of arriving at it, as soon as they are made perceptible to it; whereas it is but faintly struck with the Menaces of eternal Infelicity. If, however, those Menaces make Impressions enough on it to set it at Work, it endeavours in vain to deceive itself, in disguising the true Motives of its Actions; it is very sensible of the little Merit of all that it does from Fear; because all that is rather extorted, than natural, and voluntary.

The Ambition to attain an high Reputation, and the Desire of Glory, make more Heroes, than the fear of being thought Cowardly, or of being degraded, excites of the Pusillanimous to perform heroick Actions. The Fearfulness of these last leads them ever unwillingly to the Field of Battle. In vain do they endeavour to persuade themselves that it is Courage that directs their Steps; they feel strongly within themselves, that it fails them; and that the fear of Dishonour, or of Punishment, for their Irresolution, has more Share in the Exploit they are engaged in, than the Love of their Country, or the Glory of the Prince they serve. Thus, the Consideration of the different degrees of Happiness to be acquired in Heaven, in urging ourselves to obtain them, will, according to our Hypothesis, make more Impression on the Minds of the greatest Libertines, than all the Menaces of the Pains of Hell, with which they are but slightly moved.

But now, if it should happen that some malignant Cavillers should condemn and mal-treat the Doctrine contained in this System, would that be a valid Reason for rejecting it? What is more sacred than the Law of God, the holy Scripture, and the Sacraments? Must they be suppressed, because, a thousand and a thousand times, the Wickedness of
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the Old-man has profaned them? If God had not given us his Law, Men would not have been accountable of any Sin. St. *Paul* plainly shews us so, in his Epistle to the *Rom.* *But Sin is not imputed, when there is no Law*: Chap. v. 13. and else-where he says, *I had not known Sin but for the Law*. And yet the infinite Number of Sins God well knew Men would commit, in breaking the Law, hindred him not to promulgate it to them, because the Law is good; and the Abuse of it by some ought not to hinder that which is good in itself to subsist. As much may be said of this Treatise: For, either the proofs that support it, are true, or they are false; if they are true, then it is needless to regard the Difficulties that may arise from it, since Truth establishes it. Difficulties are not the Effect of a Truth proved; but of the Corruption of Nature, and of the Old-Man, which abuses every Thing; the Difficulties, therefore, must be laid aside; and the Truth, taught in this Hypothesis, received. But if, on the contrary, the Proofs brought for it are false, let the Weakness of them be shewn, confuted, and abolished. That is what cannot be done; if, banishing all Prepossessions, and the Spirit of Contention, our Opposers will deal candidly, and reason fairly. Till then, we are in full Possession of the following Argument.

A System ought to be received, which is grounded on the holy Scripture, and suggested by Reason, which contradicts no Decision of the Church; which preserves all the Practices of Religion; which keeps up all the highest Ideas we have of God; which leads us to love him, and serve him; and which fills all Mankind with Consolation: But such is the present System; therefore, it ought to be embraced by all.

The first Proposition is incontestable, or we have no more any Testimony, any Rule, any Principle, whereby to know what is orthodox.

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The second Proposition, appears equally evident, by our Proofs, and by the Answers we exhibit to the Objections; there remains then nothing, but to digest the Conclusion, and to apply it.

But we return, in the meantime, to the Objection: We say that Jesus Christ, and his Apostles, preached Repentance, and expounded the Law, that Men might obey it, might profit by the *Grace of Superabundance*, and that knowing the Obligation they had to their Deliverer, by the sight of the Corruption from which he has freed them, they might labour to put on the New-man, and to shew it, in their Works, by the practice of the Virtues of Jesus Christ, who is the Original of that New-man, as he has manifested to us by his Doctrine, and Example: 'Tis to that St. Paul exhorted the faithful *Corinthians*, and, in their Persons, all Others. *The first Man is of the Earth, earthy; the second Man is the Lord from Heaven. As is the Earthy, such are they also that are Earthy; and as is the Heavenly, such are they also that are Heavenly. And as we have borne the Image of the Earthy, we shall also bear the Image of the Heavenly. Now this I say, Brethren, that Flesh and Blood cannot inherit the Kingdom of God; neither doth Corruption inherit Incorruption* 1, Cor. xv. 47 &c. It visibly appears, by these Words, that St. Paul, by Flesh and Blood, and by Corruption, meant the Old-Man; because the Saints, at the Resurrection, shall be cloathed with Flesh and Blood; (as we have seen before,) and yet shall inherit the Kingdom of God.

St. Paul, and the other Apostles, labour'd not needlessly; if they did not, why, in their Admonitions to the Christians, should they press them, besides their having the Charity of Jesus Christ, to be useful to their Brethren, in instructing them in the Means of profiting by the *Grace of Superabundance*? Moreover, knowing the Greatness of the
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Happiness God would grant to Those who should improve that Grace, They were very intent to acquire It for Themselves, as being of so inestimable a Price, that all the sufferings in this Life were not worthy to be compared with It: That is what St. Paul says to the Romans: *For I reckon that the Sufferings of this Time are not worthy to be compared with the Glory which shall be reveal'd to us*, Chap. viii. 18. and, in the following Verses, he shews, that all Men hope for that Glory, and ought to deliver themselves from the Bondage of the Old-man, who would deprive them of the Happiness which answers to the *Grace of Superabundance*.

We see, at the same Time, whether the Libertines have Reason to be pleased with their Obstinacy in their Enormities: For either They believe the Holy Scripture, or they do not believe it; if They do believe It, They must own, that, by their Sins, They frustrate Themselves of a Happiness They would merit, if They lived as They ought; God offers it to Them, and invites Them to accept It, by living in the State of the *Grace of Superabundance*; so that their Ingratitude is dreadfully monstrous! They need only be made sensible of It, to abhor it. If They have any Genius, or Discernment, their manner of Life must fill Them with Horror. If, on the other Hand, They do not believe the Holy Scripture, of what Use are all the Threatenings of Hell and eternal Punishments to such who believe nothing of Them?

But you will say, — There is no Occasion then to talk any more to Men of Hell, &c.

I answer; yes, there is: But so, as to make Them comprehend the Goodness, and Mercy, of God, who has delivered Them from It, and the Obligation They owe to their Redeemer, who suffered, for that End, the Punishment They were subject

to by the Corruption They have contracted in the Sin of *Adam*.

Princes, and the Great, who have received most from God, have too the more Obligation to love him; and, in serving Him, to make a right Use of the *Grace of Superabundance*. Their Ingratitude would be so much the greater, if They should abuse It; and besides, that, after having been of the first Rank in this World, They would see Themselves of the common Class in the next, it would still further follow, that They would, even in This, be obnoxious to Chastisements, Adversities, Troubles, and Afflictions, that would cover Them with Confusion in this Life, and render their Memory odious after their Deaths.

Conscience is not, therefore, an useless Furniture; for, in reproaching us with our Sins, It puts us in mind of the Obligation we have to Jesus Christ, for having recovered us from Corruption, by suffering, Himself, what we ought to have suffered; and the same Conscience, dictating to us the Ways of Truth, points out to us the Means of profiting by the *Grace of Superabundance*.

ARTICLE XII.

Continuation of the Objections against this Hypothesis.

The sixth Objection.

IT will be further said; If the Old-man, and the New-man be so blended in every Individual of human Nature, that they cannot be separated in this Life, with what Conscience can a Man be condemn'd

demn'd to Death for a Crime committed? The New-man would be condemn'd, as guilty of an Action of the Old-man. Is not that to put the Innocent to Death with the Culpable? And how could St. *Paul* cut off from the Church, and deliver up to Satan, the incestuous *Corinthian*, seeing that Man appertain'd to Jesus Christ, by the Grace of Redemption? It would seem, therefore, that those who are Criminal have perfectly defaced in them the Image of the New-man, by their Crimes; for it seems not possible that even *Judas* had preserv'd that Image, since Jesus Christ said of him, that it had been better for him if he had never been born.

Answer.

It must be consider'd, that Men, besides the Relation they have to God, have also a Relation to one another; because they form together a Society, or Civil Body. Now that that Society shou'd subsist, It must be govern'd by Laws. Every People constitute their own Laws, and compose a distinct Civil Community; and every Member of that Community is bound to obey It's Laws, under the Penalties appointed by Them against such who dare infringe Them. This Diversity of Laws, and of People, is the Reason that, in one Nation, They punish, with Justice, an Action that, in another, would appear to deserve a Reward. It is only against the Old-man, that the Laws were established, and not against the Inward, the New-man, who allwise pursues what is right. It is, says St. *Paul*, against the *Licentious, the Ungodly, Thieves, Fornicators, the Unclean, &c.* that the Law is, but the New-man is subject to temporal Punishments which the Old-man draws on him; because they are inseparable in this Life; and That is what the New-man laments, who desires to be delivered from the

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Body of Death, and from the Old-man. He cannot be separated from him in this Life, because there would no more be living, and sufficient Proofs of the infinite Corruption of all Nature; It is, therefore, that no Injustice is done to the New-Man by punishing the Old-man with Death, who has incurred It by an Infraction of the Law; and the New-man has so much less Reason to complain of It, as, by that Death, he recovers his Liberty, and finishes his Bondage.

Thus, St. *Paul* had Reason to excommunicate the incestuous *Corinthian*; for, if he had not done so, that shameful Instance would have been taken by those People, newly converted to the Faith, for an Action of the New-man; and Every one would have believed he had an Authority to do as He did; it was necessary, therefore, in condemning Him, to make it appear that That Action was of the Old-man,—that it might not be apprehended, that he who had committed It would profit by the *Grace of Superabundance*; neither did St. *Paul* cut off that incontinent Person from the Number of the Faithful, but that the Old-Man should die in him, *For the Destruction of the Flesh, that the Spirit might be saved*, 1 Cor. v. 5.

It is very certain, that it had been better for *Judas* to have died in his Mother's Womb; for he would not then have abused the *Grace of Superabundance*, by the heinous Treason he committed, which drew on him a shameful Death, and the Execration of all good Men. Just so, it had been better for those Jesus Christ speaks of in St. *Matthew*, that a Mill-Stone had been fastened about their Necks, and that They had been cast into the Sea; because, as St. *Clement*, and many other Martyrs said afterwards, who suffer'd by the same Death, It was not good for them to give Scandal to their Brethren, by an Action of the Old-man.

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The seventh Objection.

But it will be said; The Old-man is only an Entity of the Imagination, which nothing real can be said of; but the Terms, in the Holy Scripture, applied to the Damn'd, are very real, and significant; *shall be tormented Day and Night, for ever and ever*, Revelation xx. 10. St. Peter says, *and to reserve the Unjust unto the Day of Judgment, to be punished*, 2 Peter ii. 9. Jesus Christ, in St. Mark, speaking of Hell, says, *where their Worm dieth not, and the Fire is not quenched; for every One shall be salted with Fire*, Chap. ix. 48. 49. *Isaiab* had said the same Thing. Their Worm shall not die, neither shall their Fire be quenched.

Answer, by Retorting.

If the Old-man be an Entity of the Imagination, Death also must be an Entity of the same Kind. How comes it then, that St. Paul says, *Death was destroyed without Remedy?* and that, apostrophizing Death, he says, *O Grave? where is thy Victory? O Death, where is thy Sting?* Does One speak so of Entities of the Imagination? The same Apostle had said, some Verses before, *The last Enemy he shall destroy, shall be Death*. *Isaiab*, speaking of God, says, *He will swallow up Death in Victory*, Chap. xxv. 8. God says, by the Mouth of *Hosea*, *O Death, I will be thy Plagues; O Grave, I will be thy Destruction*, Chap. xiii. 14. Now, to be destroyed without Remedy, to have Victory, and a Sting, to be swallowed up, are not they real Goods, and real Evils? Yet the Scripture, speaking in the Persons of God, of the Prophets, and Apostles, imputes them to what we call Entities of the Imagination; but that Imputation proves not the Reality

of the Substance of Death. The same is to be said of the Consequence deduced in the Objection.

Answer, by Explication.

Tho' the Answer, by Retorting, is more than sufficient to silence Our Adversaries, yet as this Objection is merely Cavil, and a sort of logical Bickering; and as it may not be amiss to shew that this System is able to defend Itself against Attacks of all Kinds, we shall here, still give an Answer in the same Stile with the Objection; and I hope the Reader will forgive me, if I make use of the same Jargon of certain Terms the School-men have invented for a sort of Conciseness in their Expressions; and, for the most Part, Things we conceive but confusedly; or rather that we conceive not at all, for want of clear Ideas of Them.

We say, that between the Spiritual Man, the Man renewed in Jesus Christ, and the Old-man, there is, at least, an imaginary Distinction, which shall be called, as you will, virtual, intrinsic, or formal; for 'tis certain, that these Terms, the Spiritual Man, the Inward Man, and the Natural Man or Old-Man, are not synonymous. The Mind finds, in the same Man, the Cause of the precise Distinction It makes between those two Terms, which St. Paul was so embarrass'd to distinguish clearly, and to exhort strongly the Faithful to put off the Old-man; but as he knew the Difference of Them, he distinguished Them well, One from the Other; but that Distinction confusedly understood, serves to give Occasion of attributing Contradictions to Man. In Man, for Example, Animality, and Rationality, are really the same Thing; and yet, because, we say Rationality, as such, *in Abstracto*, is not Animality *in Abstracto*, that Distinction leaves us room to say, a Man, an Animal, reasons, and

and does not reason. Those two contradictory Propositions are no more so, if attributed to Man in a different Sense. It is the same, of God; Paternity, and Innascibility, in the Divine Nature, are the same Thing; yet a virtual Distinction is sufficient to let us say, that Paternity, and Innascibility are incommunicable, and Paternity begets, and the Divine Nature does not beget.

Why then should not that virtual Distinction between the Old-man and the New-Man, be sufficient for it to be said of Each of Them in particular, such a One, and mean It to be the Old-man who shall be condemn'd, salted with Fire, gnaw'd by a Worm that shall never die, tormented Day, and Night, and be the Object of the Maledictions the Scripture assigns to the sinful Man; nor does all That hinder but it may be said of the same Man, that in as much as made alive in Jesus Christ, he shall not be damn'd; but, on the contrary, that he shall be saved, and enjoy all the Benefits annexed to the *Grace of Redemption*; and, over and above, all he shall merit by the *Grace of Superabundance*; and, if he makes a good Use of that Grace, that It shall obtain for him a Degree of Happiness, in Heaven, proportioned to his Merit. There is no Man This may not be said of; for *Isaiab*, in lxvi. Chap. cited in the Objection, Ver. 23. says, *All Flesh shall come to worship before me, sayeth the Lord*. Furthermore, read but all the Chapters entirely from whence the Passages in the Objection are taken, and it will be obvious that there is a Mystery in the Stile of them, which, if understood according to the Letter, are quite against Those who would serve Themselves by them in the Sense of the Objector; for it would follow from them, that, after the last Judgment, there would be no more Torments in Hell; because there would be no more Day, nor Night, nor Years, nor Ages; There would be no more Time, all
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would be consummated, all absorbed in Eternity; so that if the Dampn'd are tormented but for Ages, They will no longer be so, since there will be no more Time. Besides, in the never-dying Worm, there is again a Mystery; for *Quomodo*? How can a pitiful Worm gnaw Souls that are Spiritual? and Fire salt Them? *Miris, sed veris Modis*, wonderfully! but truly. Let us admire, therefore, these Things, without pretending to explain them in a manner injurious to the Goodness of God, and to the *Grace of Redemption*.

Indeed, we may say, by the Way, that it is this wicked *Quomodo*, that has brought so many Controversies into the Church; and that is the Cause that so many are bereft of the *Grace of Superabundance*. They would not have attempted to explicate Things inexplicable, and which ought to remain in the Simplicity of Faith, and in the pure Terms of the Evangelical Doctrine; but the Curiosity of the Old-man, in the Heresiarchs, has shewn his Wickedness, or his Ignorance, in his Answers; and draws after him the third Part of the Stars to fix them to the Earth.

When the Holy Virgin said to the Angel, *How shall this be?* She ask'd a Doctor able to instruct Her; and her Acquiescence, and Silence, were Proofs of her Submission. It is not so with the Old-man; there never is an End of his *Quomodos*; he will, at all Hazards, *Quæ non aliquando Rates transiliant Vada*.

If Jesus Christ, in the Parable of the Tares sowed among the good Seed, would not have us understand, that the Tares, and the good Seed are in the same Man, inseparable in this Life, would he have said to his Angels, let Them come up together till the Harvest; lest, while you gather the Tares, you root up also the Wheat? If they could be separated, would it be unpracticable to punish a wicked Man with Death, without doing Wrong to the just one? But, because
They

They are blended in the same Man, Jesus Christ says, *Let them both grow together until the Harvest; and, in the Time of Harvest, I will say to the Reapers, gather ye together first the Tares, and bind them in Bundles to burn Them; but gather the Wheat into my Barn,* Matthew xiii. 30. And Ver. 41. and the following One, *The Son of Man shall send forth His Angels, and They shall gather out of His Kingdom all Things that offend, and Them which shall do Iniquity; and shall cast them into a Furnace of Fire. There shall be Wailing, and gnashing of Teeth. Then shall the Righteous shine forth as the Sun, in the Kingdom of their Father. Who hath Ears to hear, let him hear.*

Observe, First, that Jesus Christ had said before, that the good Seed he had sowed, Himself; and that the Tares were sown by the Devil. Secondly, That the Tares shall not be the Cause of the Loss of the Wheat; but only, that they shall choak It, and render It unfruitful till the Time of the Harvest. Thirdly, That, at the Time of the Harvest; They shall be separated, the good Seed for Heaven; and the Bad, for the Fire; but, that it should not be thought, that the Wheat, and the Tares, meant the good, and the bad Doctrine, Jesus Christ explains Himself at Ver. 38, *That the Good Seed are the Children of the Kingdom; but the Tares are the Children of the wicked One.*

What then, now, is to be understood by the Seed of the Devil? Doubtless, That sown by him. But has the Devil sown Men's Souls? Has he sown the Spiritual Man that is in Us? No certainly; he has only sown Sin, *Fontem Pescati, the Root of Sin;* only the Lust of the Flesh and of the Eyes, and the Pride of Life: 'Tis, therefore, that Seed of the Devil which shall be burnt. It is to make Us comprehend That, that Jesus Christ, in Ver. 41, which we have quoted, says, that *the Angels shall gather*
all

all Things that offend, and Them that shall do Iniquity. That is, the Old-man, and all his Deeds. They are Those that shall be bound in Bundles, and cast into the Fire. And, in Fine, that it might not be doubted that there was a Myſtery in theſe Words, Our Lord ſays preſently, *who hath Ears to hear, let him hear.*

Add to This, that, Ver. 49. of the ſame Chapter, Jeſus Chriſt further ſays, *The Angels ſhall come forth, and ſever the wicked from among the Juſt.* Would not He have Us underſtand, that the wicked, and the juſt, ſhall be compounded in the ſame Individual of every Perſon; and that, at that Time, They ſhall be ſeparated, the Good, that is to ſay, the ſpiritual Man, ſhall be reſerved for Heaven; the Wicked, that is, the Old-man, for Hell? For, otherwiſe, why ſhould he ſay, ſevered? In a myſterious Diction, all the Words are to be weighed. It is again, in the ſame Senſe, that ſtill, in St. Matthew, He ſays, *Then ſhall Two be in the Field, the One ſhall be taken, and the Other left.* That Field, is mortal Man; He who ſhall be left, ſhall be the Old-man. So, of the Two Perſons lying in the ſame Bed; and of the two Women grinding at the ſame Mill. Can what He ſays, Ver. 50. of Chap. xxvi. be otherwiſe underſtood? *The Lord of that Servant ſhall come in a Day when He looketh not for Him, and in an Hour when he is not ware of Him; and ſhall cut him aſunder; and appoint him his Portion with the Hypocrites.* What means that, *ſhall cut him aſunder*, ſhall ſeparate him, or ſhall divide him, if not, that He ſhall ſeparate the Old-man from the New? He ſays clearly, One Part ſhall be ſent to their Portion with Hypocrites; but not one Word, in that Place, how he will diſpoſe of the other Part, of that Whole. It is obvious to comprehend It, if One examines what He would inſinuate

sinuate; the Matter was, to inspire Men with the Desire to profit by the *Grace of Superabundance*.

But, nevertheless, some will say, That therein lies a Point of incomprehensible Doctrine; for how is it that God shall separate the Old-man from the New? And what is that Old-man to be, after that Separation? Is he to be compounded of Body, and Soul, or simply of an organiz'd Body, as That of Beasts?

We answer, *First*, That St. Paul, personating his Objectors, forms to Himself a like Objection, *How are the Dead raised, and with what Body do They come?* The Curious have only to see how St. Paul answers that Objection; and to remark, that he explicates this Mystery by an Allusion to a Thing natural.

We answer, *Secondly*, by Retorting, in asking our Antagonists, If, before admitting a System founded on the Holy Scripture, and on Reason, it be absolutely necessary to comprehend clearly all the Mysteries, and all the Points of Mystery, contained in that System? The Objectors cannot be on the Side of the Affirmative, without becoming ridiculous; for what would become of Faith, which has no Evidence, and which instructs itself with Arguments of Credibility? What would become of the Old System? Does That not contain more impenetrable Mysteries than the Separation of the Old-man from the New-man? Who can comprehend that a Being infinitely Good, and infinitely Wise, can determine with Himself to create Thirty Persons, of whom He infallibly sees Twenty-nine shall be damn'd? Indeed, That will be their own Faults; but what of That? Would it not have been better for those Twenty-nine Persons to have rested in Non-Entity, and that God had created only One? Who can comprehend, that a God, infinitely Good, could resolve to render one single One of His Creatures

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unhappy for one single wicked Thought, which he entertain'd but for a Moment; such, suppose, as a Despair of his Salvation, an Instant before his Death; and that he shall be damn'd eternally, even tho' he had lived a hundred Years before, in a State of Grace?

In fine, the Mysteries of the Holy Trinity! the Incarnation! are not They Things incomprehensible to Understandings limited as Ours are? Is it only then the present System that is debarred from having any Points of Incomprehensibility? If only such is to be received as is comprehensible by human Capacity, is it not thereby perceived what Advantage is given to the Infidels, against the Christian Religion?

But it will still be said, It is granted, we are obliged to receive the Incomprehensibilities that occur in the Old System; because They are Mysteries which the Church declares to be such; but she does not offer to Us that of the Separation of the Old-man from the New; therefore it is not necessary to receive it.

We answer to That, that indeed the Church does not expressly declare to Us the Separation of the Old-man from the New-man; but it puts into our Hands the Holy Scriptures, in which we find all the Proofs of that Separation, as it results from what we have said; and as Reason supports what we have proved from Scripture. Besides, it cannot be made appear that the Church has formally declared any Thing against the Doctrine of this System. To interpret the Decisions of the Church according to the Idea we have of the infinite Goodness of God, we have only to examine well those Decisions in the old System, and to make a right Use of the Principles we have settled in this Work, and the Truth of what we advance will be seen. For Instance, in *St. Athanasius's* Creed, which the Church has adopted,

ed, it is said, *And They that have done Good, shall go into Life everlasting; and They that have done Evil, into everlasting Fire.* One would think, nothing can be clearer than this Decision; take it literally, and in the Strictness of Terms, almost all Men shall be saved; because scarce one, who has not done some Works Good in themselves. On the other hand, behold all Men damn'd; seeing there is not one Man who does not some Evil, and seeing the most Righteous, according to the Scripture, sins seven Times a-Day; and yet nothing is more easy to be explained in Conformity to our Principles; for what we call the Inward-man, the Spiritual-man, who, by his Actions, has lived in the State of the *Grace of Superabundance*, shall be put in Possession of the Happiness that answers to that Grace; and, on the contrary, the Old-man, who has shewn nothing but his Corruption, shall be sent unto Hell. What can be more natural, and more rational?

We answer, *Secondly*, That, to form an Idea of that Separation of the Old-man from the New-man; and of the wonderful Change of Bodies, at the Resurrection, we must, with *St. Paul*, cast our Eyes on what passes in Nature; and on what God has given us for an Image of that Resurrection; for Things present are the Figures of the Future.

Observe then what displays Itself in the Silkworm. That Animal, at It's Birth, only creeps; is naked, without Defence; and eats almost incessantly; before It dies, It buries Itself in It's Work, dies in It's Tomb, and, after a certain Time, rises into a Butterfly; It is numerically the same Animal; but no more like what It was; It no more creeps; It flies in the Air; It is no more naked, but cloathed with a fine Down; It feeds no more on the Leaves of Trees, but is nourished with a celestial Liquor, which is the Dew of Heaven; nothing remains in It of It's former Inclinations, It is

quite changed, in a Word, nothing more is found in It of the Silk-worm, than a Semblance of It's old Skin; for even from That It is separated, in becoming a Butterfly.

We may, with Reason, say, that something like This passes at the Resurrection. A Man raised again, shall be numerically the same Man; but his Qualities, and Inclinations, shall be altogether different; so, as the Silk-worm quits It's former Skin, Man shall leave the corruptible Qualities of his Body; for That Body which he shall have, after the Resurrection, shall be spiritualized. *It is sown a natural Body, It shall rise a spiritual Body, says St. Paul.*

Now, as it is in Favour of the natural Body, that the Soul is endued with a Quality for the Functions of Vegetative, and Sensitive, who knows but those Qualities shall be separated from the Soul, to be left with the corruptible Qualities of the Body, to compose all That which we call the Old-man? For, after the Resurrection, a Man's Body being spiritualized, and, consequently, incapable of Diminution, or Increase, of what Use to the Soul would be the Qualities of Vegetative, and Sensitive? And as the Silk-worm, become a Butterfly, only carries with It the principal Qualities of a Silk-worm, which are Vegetation, and Sensation, and leaves the more contemptible One's with It's former Skin; it may be too, that a Man's Soul, putting on again It's Body, shall carry only It's principal Attributes; and shall be purified from all Matter irrational, and natural.

On the other Side, as They are the corruptible Qualities of the Body, and the natural Qualities of the Soul, that allure Men to sensible Good, and to all the Pleasures of Sense, which perhaps is the Reason why the Scripture gives Them the Name of *Antichrist, the Beast &c.* does it not appear to be
rational

rational that He who has been the Cause of Sin, should be the Object of the Wrath of God, and the proper Subject of Punishment? It is in this manner, an Idea may be form'd of the Separation that will be made between the Inward-man, and the Old-man; waiting till it pleases God to unfold the Mystery to Us, in the next Life. But such an Obscurity as This, ought not to beget a Rejection of a System, which excepting this Difficulty, easily explicates all Things; and in a manner more conform to the Idea of the infinite Goodness of God, and more consolatory to Mankind.

The eighth Objection.

After all, It may be said, that, in St. Luke, One asking Jesus Christ, *Are there few who be saved?* as we have noted at the Head of the first Article of this Treatise; the Answer of Jesus Christ was This, *Strive to enter in at the strait Gate; for Many, I say unto you, will seek to enter in, and shall not be able,* Chap. xiii. 24. He had said the same Thing in St. Matthew, Chap. vii. 13, 14. *Enter Ye in at the strait Gate; for wide is the Gate, and broad is the Way that leadeth to Destruction; and Many there be which goe in thereat; because, strait is the Gate, and narrow is the Way which leadeth unto Life, and Few there be that find It.* But if all Men were saved, would Jesus Christ have said, that the Way to Heaven is narrow, and Few there be that find It? And if none were damn'd, would it be truth to say, that wide is the Gate, and broad is the Way to Destruction, and Many there be who go in thereat? And why that Exclamation of Jesus Christ, *O how strait is the Gate that leadeth unto Life!* Had He not the fairest Occasion in the World to explain the Doctrine of the Salvation of all Men? Yet far from That, He said, Many shall

shall go the broad Way that leads to Destruction; and Few shall enter at the Gate that leads to Life. It must needs be, therefore, that He intended we should understand by His Answer, that the greatest Part of Men shall be damn'd; for let Us put the Case, that, He had drawn that Consequence, He could not better have explained Himself, to make Us do so likewise.

ARTICLE XIII.

Answer to the preceding Objection, are there Few who be saved?

WHoever has attended to What we have hitherto said, that in reading the Holy Scripture, we are allwise to distinguish rightly between What relates to the *Grace of Redemption*, and What to the *Grace of Superabundance*; will reason thus, Whoever diligently pursues the Path of the *Grace of Superabundance*, and manifests in his Works the New-man, by the Practice of Virtue, and the painful Exercise of Repentance, is in the direct Way to that Happiness, or Life eternal, which is the Reward of the good Use of that Grace; but he who only shews in his Works the Old-man, is in the Way that leads to Perdition.

First, Because, he loses the Fruit of the *Grace of Superabundance*, which Jesus Christ has offer'd him, and which he might have acquired.

Secondly, Because, he altogether acts as he would have done, if Jesus Christ had not redeemed him. In that Case, the Path he treads in, would be the Path of Perdition, and It may still be called so; but,

but, as he has been redeemed, he forfeits not his Title to the Fruit of the *Grace of Redemption*.

It is to be observed, in the Objection, that Jesus Christ does not say, that all are saved; He says not either, that any shall be damn'd; but only, that Many shall go in at the wide Gate which leads to Destruction; *And Many shall go in therein*. But that Word, *Destruction*, or *Perdition*, has, in the Holy Scripture, a very lax Signification, and is applied indifferently to all Sorts of Destructions, or Perditions, *Ud quid Perditio hæc? To what Purpose is this Waste?* said some of the Disciples in St. Matthew. In St. Mark, They use the same Term, *Why was this Waste of the Ointment made?* In the Acts of the Apostles, St. Peter says to Simon, the Magician, *Thy Money perish with Thee*, Acts viii. 20. Is it to be thought, that St. Peter, so full of Charity, wished that Man might be damn'd, and that his Money might be damned with him? *Jeremiah*, speaking of God, who had afflicted *Jerusalem*, in punishment for their Sins, says, *He hath not withdrawn his Hand from destroying*, Lament. ii. 8. Could he mean, that God had not withdrawn his Hand from damning *Jerusalem*? In *Ecclesiasticus*, It is said of Simon, Son of Onias, (to quote Apocrypha, as well as Scripture) he took Cure of his Nation, and delivered It from Destruction; that Destruction surely was not Damnation. It is certain, therefore, that, in the Scripture, the Word, *Destruction*, does not necessarily imply Damnation; It must, however, do so, for the Objection to have any Force; and nothing is more natural than to say, that the Way of Destruction, or Perdition, is that, whereby we deprive ourselves of the *Grace of Superabundance*.

But, you will say; did not Jesus Christ answer according to the Purport of the Question, *if few should*

Should be saved? 'Twas to that precisely He was to answer; and very likely He did so.

Answer, by Retorting.

When the Sons of *Zebedee* desired their Mother to ask Jesus Christ, that One of Them might sit at His right Hand, and the Other at his left, in His Kingdom, was it answering to the Question, and Intention of the Proposers, to say to Them, *Are Ye able to drink of the Cup that I shall drink of?* Matthew, xx. 22. It was so, however, that He did answer; intending They should understand, that it was that Cup They sought to ask a Share of, to obtain the *Grace of Superabundance*, whereby the chief Place in the Kingdom of Heaven is merited. It was thus, Jesus Christ answered to the Questions made to Him; not specifically to the Things desired of Him. Thus, the Person who, in the Objection, asked from Curiosity, *If there were Few who be sav'd?* received not precisely an Answer to his Demand; but the Son of God takes an Occasion from thence, to exhort All who heard Him to endeavour, with all their Might, to acquire, by the Actions of the *Grace of Superabundance*, the Felicity that shall be the Recompence of the good Use made of It; without which, it would be in vain to hope to arrive at It; *Many, I say unto you, shall seek to enter; but shall not be able.*

It is, as if he had said to Them, “ I have often
 “ declared to you, that I am come to save all Men;
 “ that my Father hath given all into my Hands;
 “ and that nothing he has given me shall be lost,
 “ because the Benefit of the *Grace of Redemption*,
 “ which I am come to compleat, cannot fail to
 “ any One: But I have still brought another Grace
 “ of great Price, and which shall enable Those who
 “ receive It to merit an Augmentation of Happi-
 “ nels;

“ness; the only Thing, therefore, to be done, to
 “acquire that Addition of Happiness, is, to im-
 “prove the *Grace of Superabundance* which I have
 “brought to you. You must part with all, to enter
 “at the strait Gate; O how strait it is! for you must
 “renounce Riches, Pleasures, Yourselfes; must fol-
 “low my Example, and carry my Cross every Day
 “of your Lives. Many shall desire to enter at this
 “strait Gate; but Concupiscence, Sensuality, Un-
 “worthiness, in one Word, the Adherence to the
 “Old-man shall hinder Them, so that Few shall
 “enter thereat.” We, every Day, see but too much
 of the Truth of this Prophecy of Jesus Christ.

ARTICLE XIV.

*Questions that may be offered, on Occasion of
 this present Treatise.*

Question I.

IS not the Doctrine of this Treatise contrary to
 that of the Church, on the subject of *Justification*?

No; It is not. All the Church declares, con-
 cerning Justification, is, that it is the Fruit of the
Grace of Superabundance; the Church establishes
 the Means to profit by It, and fixes the Distinction
 to be made between the Works of the Man of Sin,
 and the Works of the New-man.

For the Rest, if this Treatise were opposed to any
 formal Determination of the Church, It ought to be
 absolutely rejected, and given up; the Author,
 himself, would be the first who would commit It
 to the Flames; because he acknowledges the Right
 the Church of Jesus Christ has to his Submission in
 what relates to Faith. It is just, that the Church,

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directed by the holy Spirit to lead Us into Truth, should prescribe the Means for Us to profit by the *Grace of Superabundance*, and to put off the Old-man. 'Tis to him, the Church, and often the Scripture, give the Name of the *Wicked One*.

We say, then, that it appertains to the Church, which is the Depositary of the Faith, and the Sacraments, to regulate what concerns the *Grace of Superabundance* in relation to Justification; for it is to be observed, that there remains no Occasion to Her for any Regulation on the Subject of the *Grace of Redemption*; That is a Privilege acquired for All, in Virtue of the Sufferings of Jesus Christ, who died for All; a Gift of God, pure, simple, and absolute. The Office of the Church, is to settle the Means by which we may obtain the *Grace of Superabundance*, and may profit by It. Without that Grace, we cannot be just, in the Sentiment of the Church; and, by that Grace, we certainly become so.

But you will say, It will follow from this Argument, that the *Grace of Superabundance* Itself can justify none; for whom will It justify? The Old-man? He is irreconcilable to God. Will It justify the New-man? He is already justified in Jesus Christ. Whom, then, will It justify? We answer, that, as a Thing filthy may make Itself, every Day, more filthy, and a Thing clean may still become cleaner, so a Sinner may render himself more culpable; and a pious Man may more strengthen his Piety. Those are Qualities that admit of the More, and the Less. Such is the Inward-man, which will, or will not, improve the *Grace of Superabundance*.

The more he labours to acquire It, and to improve It, the More he Justifies himself, and the Less he endeavours that, he is the less worthy of It; and, for that Reason it is, he is called unjust, and wicked, deprived of that Justification, and of that Piety, which accompanies the *Grace of Superabundance*.

dance. It is in that Sense, the Words of the Angel, in the Apocalypse, are to be understood. *He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.*

In saying, *he that is unjust, let him be unjust still, &c.* 'tis of the Old-man he speaks; but, in saying, *he that is righteous, let him be righteous still,* he speaks of the Inward-man, the New-man. It is as if he had said, he who is already righteous by the *Grace of Redemption*, let him be more righteous by the *Grace of Superabundance*; and let him labour to augment the degrees of that Happiness It procures for him.

Question II.

Would it not follow from this Treatise, that it may be said, that the Church has grossly err'd? For She has believed that some are damn'd, and that there is a Hell for the Wicked.

The Holy Ghost has not promised to the Church, that all Propositions which she should declare to be true, should be so in all Senses that may be put upon Them. The holy Scripture Itself has not that Advantage. It is sufficient, that a declar'd Proposition should be true in one Sense; and it is with respect to that true Sense that the Holy Spirit has assisted the Church with its Influence.

Now, that the Church should see Reason to believe that some are damn'd, it suffices that the Old-man, the Man of Sin, the Carnal-man, the Man of Flesh and Blood, is damn'd, destroyed, and confounded for ever, *The Wicked shall not rise in Judgment.* That Old-man consists in what St. John calls *The Lust of the Flesh, the Lust of the Eyes, and the Pride of Life,* 1 St. John ii. 16.

Question III.

Is it not to fall into the Error of *Origen*, who was of Opinion that, one Day, all Men should be saved, even the Devils themselves?

It is not at all to favour that Error. *Origen* deny'd the Eternity of the Pains of Hell, and conceived that all those who went thither, Men, and Devils, would, some time or other, enjoy everlasting Beatitude. Nothing like that, is said in this Treatise. The Natural, the Carnal-man, shall be destroyed for ever. For what concerns the Devils, Jesus Christ has said, that Hell-Fire was prepared for the Devil, and his Angels. There! We must suppress our Curiosity, without penetrating into what imports us not to know; for who can tell the Ways of God with those Angels precipitated into the Abyss? Since those He has been pleased to chuse, in regard to ourselves, appear so incomprehensible to us, that *St. Paul*, that great Genius, whom God had instructed in the most sublime Mysteries of our Faith, was forced to exclaim that the Judgments of God are incomprehensible, and his Ways past finding out! *O the Depth of the Riches of the Wisdom, &c.* Be it only observed, that *St. Paul*, speaking of the Thorn in the Flesh, that is to say, of the Old-man, calls It the Messenger, or the Angel, of Satan; so that, according to *St. Paul*, that Angel of Satan is the Old-man destined to Hell, seeing Hell-Fire is not only appointed for Satan, but likewise for his Angels.

Neither does this System lead into the Errors of *Molinus*, and the Quietists; for we say, that the Deeds of the Old-man are the very Sins punished really in Jesus Christ, with respect to the eternal Pains which the whole Man has deserved in *Adam*, but who subjected the New-man to Pains temporal.

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Our Sins, when we follow the Inclinations of the Old-man, draw on Us temporal Chastisements, and really deprive Us (and for ever, if we do not repent) of the *Grace of Superabundance*, and of the Happiness depending on It; But this is not the Doctrine of *Molinus*, or the other Quietists.

Question IV.

But is it not a mere Imagination, to say, that the Old-man is *Antichrist*? For the Old-man is as old as the Sin of *Adam*, and *Antichrist*, according to *St. John*, was to reign but three Years and a half, and Power was given unto him to continue forty and two Months, *Rev. xiii. 5.* And it is during that Reign, that the Church is to be, as it were, exil'd into the Wilderness for a Time, and Times, and half a Time from the Face of the Serpent, *Rev. xii. 14.* It seems, therefore, impossible to believe, that the Old-man, the Man of Sin, the Body of Death, the double Heart, should be *Antichrist*.

Answer.

The Mystery of *Antichrist* is so impenetrable, that it has been, hitherto, the Rock on which All who would unfold It have split.—the Diversity of Opinions, both of the Ancients and Moderns, is a Proof of what I say. One of them, in his Exposition of his Apocalypse, was not judged to have offended the Faith, in attempting to prove, that *Dioclesian* was the *Antichrist*. He found in the Name of that Emperor, the Number 666, which, according to *St. John*, is the Number of the Beast; and happily enough apply'd to the Life, and Polity, of *Dioclesian*, All that is said of *Antichrist*, both in the Apocalypse, Chap. xiii. 8. and in

in the 2d *Theſſalonians* ii. 7. *For the Myſtery of Iniquity doth already work.*

Thus, as that Author was not deem'd to advance any Thing contrary to Orthodoxy, by his Conjecture, we ſhall not ſcruple to explicate the Word, Antichriſt, otherwiſe than he did; and that, ſo much the rather, as we think our Opinion ſo exactly ſuitable to the Character of Antichriſt, who is the irreconcilable Enemy of God, and of his Chriſt; for ſuch the Old-man is; and if it were neceſſary to push our Explication further, and to go upon Conjecture, as others do, in ſeeking for the Number of the Beaſt, we might ſay that COR DUPLEX, or, in French, UN COEUR DOUBLE, is the real Name of the Beaſt, and perfectly ſuited to the Old-man, Deſtruction being denounc'd againſt the double Heart, or the Sinner that goes two Ways, *Wo and to the Sinner that goeth two Ways*, even becauſe the Numeral Letters in COR Duplex amount but to 665, as may be ſeen by this Addition of them.

COR DUPLEX.	—	—	100	UNCOEUR DOUBLE.	—	—	5
	—	—	500		—	—	100
	—	—	5		—	—	5
	—	—	50		—	—	500
	—	—	10		—	—	5
	—	—	665		—	—	50
							665

So that there wants but one to make up the Number 666. We might ſay, that that ſmall Matter was defalcated from the Apocalypſe by Antichriſt himſelf; and that, for that Reaſon, God, as it was propheſied, ſhall blot his Name out of the Book of Life, and out of the Holy City, which is the ſame Thing. *If any Man ſhall take away from the Words of the Book of this Prophecy, God ſhall take away his*
Part

Part out of the Book of Life, and out of the Holy City, Rev. last Chap. v. 19.

But all this is but Conjecture, and Conceit; which has no Solidity in It; And independent of which, this System will remain in It's first state, corroborated by the Testimony of Two good Witnesses, the holy Scripture and Reason, which hitherto have seem'd as if dead, concerning the Mercy of the Lord; but receive the Spirit of Life, and stand on their Feet. *The Spirit of Life enter'd into Them, and They stood upon their Feet, Rev. xi. 11.*

But now, if we shall explicate the mysterious Terms of the Apocalypse, which say, that the Beast shall cause the mystical Woman to conceal herself from the Face of the Serpent, for a Time, Times, and half a Time, which is commonly believ'd to signify Three Years and a half, or Forty-two Months, it will not be difficult to explain Them so, as perfectly to correspond with this System.

For that End, let it be observ'd, that those Words, a Time, Times, and half a Time, indicate to us four Times, viz. Three whole Times, and the half of another Time. Let us then take a certain Space of Time, and divide It into four equal Parts, and from One of those Parts deduct one Half, which will be one Eighth of the Whole: Antichrist is to appear, or reign for the Three whole Parts, and one Half of the Fourth; that is to say for seven Eighths.

Now, the Space of Time we ought to take, is, the stated Length of all the Life of Man, which is seventy Years, according to the 10th Ver. of the 89th Psalm. Divide we seventy Years in four equal Parts, there will be in every Part seventeen Years, and six Months; Thus, a Time is seventeen Years, and six Months; but now, let us deduct the Half of seventeen Years, and six Months, which will be eight Years, and nine Months, and so Antichrist, or the Old-man, begins not to appear, or reign, in the Actions of Man
till

ill after eight Years and nine months; That is, during Infancy, he begins not to shew himself; for it may be said, that commonly, for that Time, One sins not enormously, because not deliberately; but for the other Times, and the one Half of the first Time, the Old-man, the Carnal Man, the Body of Sin, Antichrist, shews himself in the Actions of Man, by mortal Sin. It is That which Jesus Christ intends, by exhorting us to become like little Children; That is to say, to shew no more in our Actions, and Deportments, the Deeds of the Old-man, as if we were Infants.

Thus, you see how Antichrist will reign a Time, Times, and half a Time, that is, about sixty-two Years; for which Time, the Mystical Woman, which is the Human Creature, or the New-man, is conceal'd and nourish'd in the Wilderness. She had shewn herself in the Time of Infancy by the Rectitude of Manners; but the Enormities of the Old-man had made her disappear.

Let us explain, then, all the fourteenth Verse of the twelfth Chapter of this mysterious Book, on the Foot of our System. It is expressed in these Words, *And to the Woman were given two Wings of a great Eagle that she might fly into the Wilderness, into her Place; Where she is nourish'd for a Time, and Times, and half a Time, from the Face of the Serpent.*

The great Eagle (That is, Jesus Christ,) has forc'd the prey of Satan out of his Hands. The two Wings of that Eagle, are the *Grace of Redemption*, and the *Grace of Superabundance*. The mystical Woman, is the New-man, the Inward-man, the Spiritual-man. The Place of the Woman, is the Mortal Body. The Wilderness is this Lower World, which, compar'd to the World of the other Life, is a real Wilderness, because of the small Number of Its Inhabitants. The Serpent, is the Old-man, the Natural-man, the Body of Sin. The
four

four different Times, during which the Woman is nourish'd in the Wilderness, are the different Portions of Human Life; Each of those Portions consists of seventeen Years, and six Months; and the One eighth Part of those four Times, which is deducted, signifies the Time of Infancy in Man. This is the interlineary Explanation that ought to be apply'd to this fourteenth Verse; and so, in paraphrasing It, in any Language, ought It to be interpreted, to have the true Sense of It.

The *Grace of Redemption*, and the *Grace of Superabundance*, are the Two Wings, with which Jesus Christ, who is the Great Eagle, covers all Mankind. Those Two Wings were given to the Inward-man, which is that Mystical Woman, that he may fly away with them into the Mortal Body of Man; to remain there during the seven Parts, and the One eighth Part of the whole Time he is in the Wilderness of this lower World; during which, it is impossible for him to shew himself in the presence of the Old-man, who is the Serpent.

For it must be particularly remark'd, that, tho' the New-man, and the Old-man, are joyn'd together in this Life, it is, nevertheless, impossible they should appear, at one and the same Time, in the same Man. They are like the *Gemini* in the *Zodiack*, one setting, when the other rises; like *Castor*, and *Pollux*; and the Reason of That, is, that the New-man, and the Old-man cannot shew themselves, but by their Actions; the New-man, by such as are good; the Old-man, by such as are evil; and having nothing common to Them, it follows, that as an Action cannot be good, and evil, at the same Time, so cannot we ever see the Old-man, and the New-man at the same Time in the same Person; and Thus, the New-man is ever, in this Life, out of the Presence of the Serpent, that is, of the Old-man.

Let the Curious examine, whether this Serpent we are speaking of, be not the same mention'd by *Moses* in the third Chapter of *Genesis*.

But it will be urg'd, that this Explication of a Time, Times, and half a Time, seems natural enough; but cannot, however, be receiv'd; because it accords not with the fifteenth Verse of the xiiiith Chapter of the same *Apocalypse*, which says, *And Power was given unto him to continue forty and two Months*. Now, according to this Style of Scripture, Forty-two Months cannot square with about sixty-one Years and three Months; but, in the Old System, both Verses are easily explain'd into three Years, and an Half.

Answer.

We find not Fault with the Explanation given by the Old System. The Book of the *Revelations* is so mysterious, that an infinite Number of Senses may be put on It, which, perhaps, may be all good, tho' appearing very opposite; But we say, that the Explanation we have exhibited to this fourteenth Verse is as natural as any hitherto given to It, by any One; Nor can we see any Necessity that a Time, Times, and half a Time, shou'd signify the same Thing as do the Forty-two Months in the fifth Verse of Chap. thirteen. On the contrary, we believe they are Things very different; as we proceed to shew.

Certain it is, that to Act, and to Reign, are not the same Things. A Prince reigns while he sleeps; but while he sleeps, he does not act. A Prince who reigns sixty-one Years, and three Months, can employ but forty-two of them in Action; for, regularly speaking, the third Part of our Lives passes in Sleeping. Thus, the sixty-one Years, and three Months, mark the Length of the Reign of the Old-man; And the forty-two Months, which, standing
for

for forty-two Years, are two thirds and a little more of the Length of his Reign, state the Time he has employ'd in Action; And this appears to be natural, with respect to the Terms made use of in the Text, *Power was given unto him to continue Forty and two Months.* As if he had said, Power to do, or act something, for forty-two Months. This was what induc'd a Learn'd French-man to render It by the Word *D'agir*, to make War against the Old-man. It is common enough to the Holy Scripture, in a mystical way of Speaking, to put a Day, or a Month, for a Year: And so every Thing quadrates perfectly well with our System.

Question V.

If all Sins are pardon'd, and if they cannot damn the New-man, how are we to understand what Jesus Christ says in St. *Matth.* Chap. xii. 32? *Whosoever speaketh a Word against the Son of Man, It shall be forgiven him; but whosoever speaketh against the Holy Ghost, It shall not be forgiven him, neither in this World, neither in the World to come.* And, in St. *Mark*, it is likewise said, *He that shall blaspheme against the Holy Ghost, bath never Forgiveness; but is in Danger of Eternal Damnation*, Chap. iii. 29. St. *Luke* relates in the same Manner those Words of Jesus Christ, Chap. xii. 10. Here, therefore, is a Sin irremissible, and which, consequently, incurs Eternal Damnation.

Answer.

It is surprising to see how Expositors have tortured their Imaginations to find the true Sense of those Words. Monsieur *Tollet*, on this Chapter of St. *Luke*, reckons eighteen different Explications of them; eleven, of the *Latin*; and seven, of the *Greek* Fathers; and, after all those Expositions, we are just as well edified as we were before; for

the Knot of the Difficulty still remains, which consists in this, "That all Sins shall be forgiven; and yet, that the Sin against the Holy Ghost shall not;" and, in Reality, why the Forgiveness of all other Sins, this remaining irremissible? when Jesus Christ, in the same Chapter of St. *Matthew*, says, *Wherefore I say unto you, all manner of Sin and Blasphemy shall be forgiven unto Men*, xii. 31. It is impossible for the old System, which holds, that Men may be damn'd for a bare sinful Thought, to know how to reconcile this seeming Contradiction, and to give a right Explication to those Words of Jesus Christ. The multitude of different Opinions evinces, that each Author is not satisfied with the Expositions of the Others.

But, in our present System, 'tis extremely easy to explicate those Words, which, in every Other, are inexplicable; for there is no more in It, than that the Sin against the Holy Ghost is, the rejecting, and slighting the *Grace of Superabundance*. It is that Sin only, that is irremissible in the World to come; because, whoever has not had that Grace in this World, by not having done his utmost to obtain It, will be eternally deprived of the Happiness which answers to the State of It; yet, nevertheless, all his Sins, shall be forgiven him; but so that he shall enjoy only the Happiness that answers to the *Grace of Redemption*.

If we reject that *Grace of Superabundance*, we, in a manner, blaspheme against the Holy Ghost. It is, to say to Him, that He is not worthy to be received; and that we will not acknowledge Him for what He is; for he, Himself, is that Grace; which diffuses Itself in our Hearts, as St. *Paul* says, *Because the Love of God is shed abroad in our Hearts by the Holy-Ghost, which is given unto Us*, Rom. v. 5. The eternal Father has given his Son unto Men, to redeem them from Damnation; The Son offered His

His holy Spirit, to sanctify them, and to put them in a State of a *Grace of Superabundance*, that they might merit an augmentation of Happiness. Those, who will not acknowledge Jesus Christ to be the Messias, absolutely reject the Holy Ghost; and those, who, acknowledging the Messias in the Person of Jesus Christ, yet reject the same Holy Ghost offer'd to them, will not accept the Sanctification, which is the Effect of It; therefore it is, that they shall be deprived of It for ever.

To be convinced how natural this Answer is, read only the Chapters, whence the Passages in the Objection are taken; and it will be seen, that Jesus Christ spoke, there, to some of the Jews, who would not acknowledge Him to be what He was, and who said, that it was by *Belzebub*, that He wrought his Miracles. It is, then, as if He had said to them, “ All the Sins you have committed, “ and shall commit, will not deprive you of the “ Kingdom of Heaven, because they shall be for- “ given by the *Grace of Redemption*, which I “ bring to all Men, *All manner of Sin, and Blas- “ phemy, shall be forgiven unto Men*. But your Rejec- “ tion of the Holy Ghost, which is the *Grace of “ Superabundance* I offer to you, is a Sin whereof “ you will eternally feel the Effects; for, neither in “ this World, nor in the next, shall any Thing be “ able to supply the Want of that Grace in you; “ You shall eternally be depriv'd of the Happiness “ you might have merited by that Grace, if you “ wou'd have receiv'd It.

This is the irremissible Blasphemy the Jews commit, to this Day, against the Holy Ghost, by rejecting him; and That, the *Libertines*, and the Wicked, are guilty of, by resisting him, and estranging themselves from him.

But how ought we, by this present System, to understand these Words of St. Paul? *Who now re-
joice*

joice in my Sufferings for you, and fill up that which is behind of the Afflictions of Christ, in my Flesh, for his Body's Sake, which is the Church, Coloss. i. 24.

One Divine, particularly, translates them from the Original thus, "I Paul, who now rejoice in the Pains I endure for you, and who accomplish, in my Flesh, what is wanting in the Sufferings of Jesus Christ, for his Body, which is the Church." Is not this as much as to say, that we may, by our Works, apply to ourselves the Sufferings of Jesus Christ?

Answer.

I answer, that those Words of St. Paul are ill render'd by the above Author; for his Sense of them implies, that the Passion of Jesus Christ was insufficient; and not of infinite Merit, since something was wanting to It; and that St. Paul supply'd that Defect.

Another, in his Paraphrase on them, says, that Jesus Christ suffer'd, before he expir'd, All he ought to suffer; and that therefore it is, that he said, *Consummatum est*, All is accomplish'd. *Perfectum est*, All is finish'd, says St. Augustine. It is not, then, that there is any Insufficiency in the Sufferings of Christ; it was in the Flesh of St. Paul that something was wanting. Moreover, that Apostle does not say, *Which is behind*, or wanting, to the *Afflictions of Christ*, as he ought to have said, if he wou'd have had us understand, that any Thing was incomplete in the Sufferings of Jesus Christ; for the Verb, *Desum*, to be wanting, certainly governs the Dative case. To say, that the *Hebrews* have no Dative, and that It is an *Hebraism*, is a very bad Reason, and which would be of a dangerous Consequence; for neither has the *Hebrew* a Genitive; and the Interpreter cou'd not but well know the Regimen of the Preposition;

position; and, besides, that this Epistle was not writ in Hebrew by St. Paul.

Here follows, therefore, the Construction that ought to be given to those Words of the Apostle: *Ea Passionum Christi quæ in Carne meâ desunt adimpleo pro Corpore ejus, quod est Ecclesia*; Those Things of the Afflictions of Christ which are behind, or wanting, in my Flesh, I fill up for his Body's Sake, which is the Church; for, to paraphrase them, it is as if St. Paul had said to the Colossians; "Brethren, I am
" writing to you from Rome, loaded with Chains;
" but these Sufferings, very far from afflicting me,
" make me rejoice on your Account, when I think,
" that the Example I set you will be profitable to
" you; for you Thereby learn, that we ought rather
" to suffer all Things, than to forsake Jesus Christ,
" who satisfy'd not himself to suffer for us in his Soul,
" but who has also suffer'd in his Body; Those Afflictions of his Body have not been enough imprinted, and engraven on my Flesh; that Mark
" of my Apostolate wou'd have been wanting to
" me; But now I fulfill my Duty, in shewing to
" all the Body of the Church of Jesus Christ, by
" my Example, how every one of the Faithful
" ought to suffer in his Flesh, to obtain a greater
" Portion of the Fruit of the Grace of Superabundance, that nothing may be wanting to his
" Felicity."

This Explication is much more natural, than the Straining the Words of the Apostle, to make him say, that something was wanting to the Sufferings of Jesus Christ; as if any Thing cou'd be wanting to Sufferings superabundant, and of Merit infinite. Besides, this Explication here given, is not of novel Invention, to favour this System; It has It's Authority from a very able Divine on those very Words of St. Paul. Those Words, then, do not prove, that the Effect of the Grace of Redemption depends

on the Application We are oblig'd to make of It to ourselves; but It fully proves, that It is our Interest, after the Example of *St. Paul*, to suffer all Things patiently for the Sake of Jesus Christ, that we may obtain the Fruits of the *Grace of Superabundance*.

Question VI.

How can it be, that an Opinion so important to all Men, as that advanc'd in this Treatise, shou'd be so long unknown? And that so many great Genius's as the World has produced, have not comprehended the Sense of the Words of *St. Paul*, in the fifth Chapter of his Epistle to the *Romans*; which is pretended to be so clear a proof of the Certainty of this new System, and that they have been so little attended to? For it cannot be deny'd but there have been very great Men, who have devoted all their Lives to Meditation on the Mysteries of the Holy Scripture, in order to unfold the Sense of them.

Answer.

We desire to know, how it can be, that *Moses*, so intimately admitted to a Participation of the secret Will of God, so well affected to the People of the Jews, whose Leader and Lawgiver he was, shou'd never say one Word to that People, concerning the Immortality of the Soul, in which it was so necessary he shou'd be instructed? These are of the hidden Things of the Providence of God, who calls forth the Diversity of Opinions, and discovers the Truth when He thinks fit; and who, almost ever, makes Use of the Meanest Instruments to bring about the Greatest Things; and rightly is it said, *Deus, in Dispositione mirabili, Infirma Mundi eligit, ut Fortia quæque confundat*, God, in his wonderful Providence, chuses the weak Instruments of the World
that

that the Mighty may be confounded. He is pleas'd to do so, that none should assume the Boldness to attribute to themselves the Glory of his Actions, and that all should ascribe them to his Holy Name.

O Lord! said the Prophet of Old, *Thou art a God altogether conceal'd.* As if he had said, God, who is Truth itself, is conceal'd from the Old-man, and discovers not himself, but to those who love him, and seek him; and That, when it is most fit for them.

But how comes it to pass, that the Church continually enjoyns Christians to ask of God Forgiveness of their Sins, O Lord, *have Mercy upon us. Spare thou them, O God, which confess their Faults. Remember not our Iniquities,* and such-like Prayers, which she repeats every Day? Why so often the Penitential Psalms, the Litany, &c. For if all our Sins have been remitted, and pardon'd in Jesus Christ, all that Devotion is unnecessary, there is no more Occasion to pray for a Remission of them; the Petition in the Lord's Prayer of *Forgive us our Trespases,* must be expung'd.

Answer.

The Word, *Sin*, does not always signify that which we understand by the Transgression of Sin; It often signifies the Punishment due to Sin.

In the Old Law, it was the Custom to offer Sacrifices for the Expiation of Sins; the Donation of the Victim was the Punishment of the Sinner; and that Punishment, that is to say, that Victim, was call'd *Sin, Iniquity*, as may be seen in many Places of the Scripture.

In the Prophet *Hosea*, God complains, that the Priests of the Law eat the Sins of the People, and the Number of their Iniquities, *They eat up the Sin of my People; and they set their Heart on their Iniquities.*

Chap. iv. 8. Those Priests, surely, did not eat the Transgression of Sin, but the Victims which were the Punishment of It.

We have said before, that tho' our Sins cannot damn the New-man, they however subject him to a Temporal Punishment, and if you will, to an Eternal one, to a sort of Guilt that draws on him an Exclusion from the State of the *Grace of Superabundance*; from which State we depart, by our Continuance in the Commission of Sin; but by our Prayers, our Fasts, and Mortifications, we desire of God to be deliver'd from that Punishment, and to be re-plac'd in the State of that Grace, that we may receive the Fruit of the Good Works we shall do. Tho' the *Grace of Superabundance* be a particular Gift of the gratuitous Goodness of God; and tho' he bestows It not, but on those to whom he pleases to grant It, yet it is his will we shou'd ask It of him with Importunity, and Fervour; that we shou'd, by our frequent Prayers, use a kind of Violence to obtain it from his Mercy. This is what our Saviour has taught us, in saying, that *the Kingdom of Heaven is given to those who take it by Violence, &c.* The Privation of that Grace, as to such who, having receiv'd It, are so unhappy to lose It again by their own Fault, becomes a Debt for them they most personally pay; That would lie on Themselves, if Jesus Christ had not attach'd to certain Works he wou'd have us practice, the Means to recover that Grace in Satisfaction to the Divine Justice; such, are the Prayers, the Fasts we make, and the Sacraments he has instituted, to communicate to us that *Grace of Superabundance*; and That, of being able to ask for It efficaciously; and because no one can be assur'd of actually having It, the Church exhorts us, solicits us, to pray for It incessantly. It is too, from the same Motive, that Jesus Christ, teaching his Apostles, and in Them, all Christians, in what Manner they shou'd pray,
intimated,

intimated, that what They chiefly ought to pray for, was, the Forgiveness of those Debts to which Sin subjects such as commit It.

But you will urge, if the goodness of God be infinite, ought It not to bestow on all Men not only the Fruit of the *Grace of Redemption*, but likewise That of the *Grace of Superabundance*? For a Goodness that wou'd bestow Both, wou'd appear greater than That which bestows only One. This is the Principle you have built upon yourself, in the fifth Article of this System.

Answer.

Tho' we have, elsewhere, sufficiently answer'd this Question; We say here, that it must be observ'd, that it is improperly we call the Happiness God bestows on Mankind in Heaven, infinite. It is not call'd infinite, but because It cannot be greater, with respect to the subject who receives It. If God did not, himself, exalt Man above his Nature, to make him capable of enjoying the Delights of the Glory of Heaven, he wou'd be unfit to relish that Glory. Man so exalted, receives as much Happiness, as he is capable of; with respect to the exaltation he is placed in, he is fill'd with It. A Vessel cannot receive more than it can contain; all that cou'd be brought more to It, wou'd not fill it more; but that hinders not, but that, if that Vessel were enlarg'd, it might then receive the Quantity It ought to hold. Now, as God has never so exalted the Angels, and never so exalts the Souls of Men, that he cannot still exalt them more, it follows, that they never enjoy a Happiness infinite in itself. That wou'd be to exhaust his Power in their Favour; which he cannot do but for himself.

It must not be thought, therefore, that God bestows equally on all, an infinite Happiness, to give

us an Idea of the Infinity of his Goodness; but it may be said, that the Happiness he bestows, extends itself to all Men as far as they are capable to receive it; and that every one of them receives as much as he can contain, with respect to the Point he is exalted to. That renders him perfectly satisfied; because, that Plentitude is the Bound of his Desire; and he cannot desire more, for Want of Capacity to receive more; Inasmuch, that he who has only the *Grace of Redemption*, and who has only receiv'd the Exaltation that answers to that Grace, is not capable of receiving More than that he has; whereas he who has enlarg'd his Vessel, by the *Grace of Superabundance*, wou'd not be satisfy'd with the Happiness only that answers to the *Grace of Redemption*; because he has Room to receive more; and he must receive more, to be content.

As to the Old-man, the Body of Sin, he being by his Nature, incapable of any Grace, because he ever is the Enemy of God, and the Object of his Execration, the infinite Goodness of God never lets itself extend to him; and he is incapable to participate even in the *Grace of Redemption*.

Question VII.

What advantage can we reap in embracing this System; and in forsaking the Old Hypothesis, which informs us, that great Numbers shall be damn'd? That is the Opinion we have hitherto follow'd, why shou'd it not prevail to the End of the World? Is it not a constantly receiv'd Maxim, that, in the Business of Religion, nothing ought to be innovated? But, if this System be right, here is a terrible Innovation; how many Books must be committed to the Flames! how many Sermons to be reform'd!

Answer.

Answer.

The Advantages we shall reap from the present Hypothesis are very great, and of a great Number; but before we shew them, we say, that Those of the Old Opinion are far from finding Themselves easy in It; on the Contrary, They are quite otherwise. In Fact, the Old-man, the Man of Sin, was he ever more active, than at this present Time? we see nothing but Crimes. It is at present, that we may pronounce, that all the Virtues of Men are but Vices disguis'd. All Ranks, and Orders, *seek their own, not the Things which are Jesus Christ's*, as St. Paul said of his own Times, writing to those of the City of *Philippi*. Except, from among them, some few who hold their Integrity, Self-interest is the first Mover that sets all a going. The fear of Hell-fire is not able to effect That which ought only to be the Consequence of the Love of God. In the Old Hypothesis, to save a small Number of the Elect, the Rest of Mankind must be damn'd; and, as every Sect among Christians is greatly opposite, Paradise must be thought of a very narrow Compass, and Hell a Place most immense; which is visibly contrary to the Disposition of Things God has manifested in the Universe; and that is a Proof, that the Views of God are not such as They are suppos'd to be by the Old System.

We shall shew, in the following Article, the Advantages of our new System in Reference to what is alledg'd, that, in the Matter of Religion, nothing ought to be innovated. That is true, as to the Tenets of Faith, and to whatever has been declared for incontravertible, by the Church; but she was not able in her first Assemblies, to settle all that related to the Faith. In proportion to her Doubts, Difficulties and Contentions arose, about some Places of the
Scrip-

Scriptures, and created Divisions ; so that it became necessary to assemble from Time to Time, Councils, Synods, or Convocations, to define the true Sense of those Passages which particular Men had diversly interpreted. Certain it is, that there still remain many Points to be explain'd ; and Difficulties, that require to be clear'd up.

ARTICLE XV.

Advantages that Men gain by this Hypothesis.

THIS System, without unsettling any Thing in the essential Practices of Religion, forces us, as it were, to cherish an ardent, and grateful Love for God ; for having deliver'd us from the Bondage of Satan, and given us an Assurance of Heaven, by the *Grace of Redemption*, without regarding our Merits, or the Corruption we were involv'd in by the Sin of *Adam*.

It excites us to admire the Wisdom of God, for his having found Means so sure to save all Men, in letting them fall in *Adam*, to raise them again in Jesus Christ, to whom they all are justified, without Distinction of People, or Nation ; whereas, in the Old System, it cannot be made appear, that God has sufficiently provided for the Salvation of an infinite Number of Infants who are dead throughout the Universe, and die Daily, before the Age of Rationality, without Baptism ; and concerning whom, according to the Old System, it is at least, a Doubt whether, under that Circumstance, they can be admitted to a State of Felicity in the next World ; and That, from no Fault of their own. Let it be remark'd, that the Number of those is, at least, as great

great as that of all the Rest of Mankind, if it be consider'd that commonly more Die before seven or eight Years Old, than live to that Period; and that there is not a sixth Part of all the Earth where the Sacrament of Baptism is in Use.

This New System establishes a perfect Charity among Men of whatever Condition, or Religion; makes them regard one another, as Children of the same Father, and as Persons they are to live with, for an Eternity, in Heaven; so that however much a Sinner, and corrupted a Man may be, I distinguish in him, the Old-man from the New-man; I abhor the first, and love the second, and with Compassion see him subject, in this Life, to the Wickedness of the Old-man; from whom, however, I am persuaded he will one Day be separated; and therefore it is, that in whatever Faith a Man dies, I look not on him as a Fire-brand of Hell because he was not a Christian, or a good Liver.

I see nothing Damnable in him but the Old-man; and I believe that the New-man, the Inward-man, is sav'd by the Participation he has in the Redemption of Jesus Christ.

In that, I perceive the Immutability of God, in the real Design he had to create Men for Heaven, and to save them all, after they had unhappily fallen by the Sin that render'd them unworthy of the Beatitude to which they were appointed. I, with humble Gratitude, adore so gracious a Father, who is never incens'd against his Children; and who, if he chastens Them for their Faults, does it in such a manner as not to deprive any of Them of his Tendernefs for Them; and who *is not angry for ever*, but with the Old-man.

This System banishes from the Minds of Men the Fear of Death; It makes us look It in the Face as the Expedient to put us in a State to see God, and our Redeemer; It frees us from the servile Dread of
eternal

eternal Pains; and inspires us only with a filial Fear of God, fill'd with Love and Acts of Thankfulness.

Liberty, is the richest Present that can be bestow'd on Human Nature; yet the old System leads us to believe, that Nothing so pernicious could be granted to Mankind; as if it were that Liberty that is the Cause that of thirty Persons, twenty-nine at least, are damn'd; but the present System shews Us how precious that Liberty is; It makes Us see that It is a Present worthy of God; and that it cannot but contribute to our Happiness, in putting us in a Way to be benefited by It, if we do our utmost to obtain the *Grace of Superabundance*, to augment our Glory in Heaven, it not being in our Power to use that Liberty so, as to deprive us of the Felicity that is the Fruit of our Redemption; The only use, therefore, we can make of It is, to acquire the high Degree of Happiness that is the Prize of the right use of the *Grace of Superabundance*; and not, that it can any way make us lose that which is acquir'd for us by the *Grace of Redemption*, which is an inamissible Gift of God.

By this System, the Inward-man can continually see, in this World, a true Image of Paradise. He may for that purpose, by an Operation of the Mind, abstract from all Mankind the Old-man, the Man Antichrist, and then there will remain only Happy Men, every one of whom will be satisfy'd with his Condition, without envying That of others. Such a Contemplation of the present State of Men upon Earth, will naturally furnish him with a very sensible Idea of the State of Happiness which all Men enjoy in Heaven. The great Number of the Vulgar, may represent Those on whom Heaven is bestow'd only in-Virtue of the *Grace of Redemption*; The different Conditions of Men, elevated to different Degrees of Pre-eminence, and to the Ranks of Honour, delineate the different Degrees of Glory which is the Fruit
of

TO ALL MEN.

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of the *Grace of Superabundance*, in Proportion to the good use Those make of that Grace, who are more or less rais'd to Dignities; The Potentates and Princes, will figure to him the Chosen Vessels, who, by the Uniformity and Sanctity of their Lives, and by the Practice of Virtue, have overcome the Corruption of the Old-man, and have set Themselves above the Allurements of the Lusts of the Flesh. This is the Image of the Beatitude Men enjoy in Heaven; which, at present we only see Darkly, the Old-man interposing a Cloud, and causing the Obscurity.

This System, delivering us from the dreadful Apprehensions the Uncertainty of our Salvation, in the Old Hypothesis, begets in us, fills us with Consolation and Joy. It makes, that we may say, with *St Paul*, *I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God which is in Christ Jesus our Lord.* Rom. viii. 38. 39.

We have no Reason, therefore, for any other Fear, than that of not improving the *Grace of Superabundance* bestow'd on us. It is to that Fear *St. Paul* excites us, when he tell us, *We must work out our Salvation with Fear, and Trembling*; and he himself fear'd he was wanting in that Particular, in saying, he was afraid last, after instructing others, he himself, shou'd be accounted a Reprobate.

Let us moreover observe, that by our System, it is easy to conciliate Opinions that, in the School-Divinity, appear very opposite, and occasion endless Disputes; for in this Treatise, it is seen that they are only founded on Ambiguity.

For Example, on the Doctrine of the Predestination to Glory, he who says, that it is decreed before the Previseion of the Merits of the Predestinated, wou'd be right, if he means the Glory that answers to the

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Grace

Grace of Redemption; and he who says, that it is not decreed till after a Prevision of the Merits of the Person predistin'd, is right too, if he means the Glory that answers to the *Grace of Superabundance*; and so, They find they both agree, and have no real Cause of Contention. In the same Manner, he who says, that Good Works are necessary to Salvation, is right, if by Salvation, he means the Happiness that answers to the *Grace of Superabundance*; and it is so, the Definition of the Church on that Head is to be understood; But that does not hinder but that he who says, that Good Works are not necessary to Salvation may likewise be right, if he means by Salvation, the Happiness that answers to the *Grace of Redemption*, which is a pure and absolute Gift of God, in Virtue of the Merits of Jesus Christ; which, in some Respects, are the Good Works of all Men; seeing They were done for Them.

In Fine, this Hypothesis yields a wonderful Facility to explicate readily an infinite Number of Places in the Holy Scripture; and ought to be our great Consolation, because of the Hopes we conceive by It, that God will separate us from the Old-man, to place us in his Kingdom; where, without excepting one single Man, he will be, as St. Paul says, *All in All*.

To Him who sitteth on the Throne, and to the Lamb, be Blessing, and Honour, and Glory, and Power, for Ever and Ever. Amen.

A poor

A poor Woman, searching for a Drachm she had lost, turns every Thing in the House up-side down, before She found It; in the Confusion of that Disorder, She spies the Drachm; and presently cries out, what good Fortune! I fear'd this Drachm was lost; Thank Heaven, I see It again.—Come, my Friends, I have found my Treasure; Come, and do All you can, to rejoice with me.

It is thus that, now, disconsolate Nature finds, in this Treatise, a Drachm that was lost, HEAVEN OPEN TO ALL MEN! A Verity that, for Ages, has lain hid, At Length, It is found.—Men, and Angels, sing to the ETERNAL! immortal Praises.

F I N I S.



A good Woman, teaching me all I need to know
 I tell, from every Thing in the House of
 God, before she found it; in the Confession of
 Disbelief, she felt the Discomfort, and perhaps still
 so, what good Council I had given her was
 Thank Heaven, like I have said, my
 I have found my Treatment; Come, and so All
 may to rejoice with me.

It is thus that now, and in the future, the
 this Treasure, and the HEAVEN
 OPEN TO ALL
 And, has the HEAVEN
 and Angels, to the HEAVEN
 Power.



PLATE



